Christian Courier

A REFORMED WEEKLY, *formerly known as* **Calvinist Contact**

November 18, 1994/50th year of publication/No. 2420

Getting the job done the issue in U.S. politics

Big Republican win highlights disgust with government, not support of party's 'Contract with America,' say Christian analysts

Marian Van Til

ST. CATHARINES, Ont. — November's "mid-term" nationwide election gave Republicans a majority in both the U.S. Senate and the House of Representatives for the first time since 1954.

But that's not so much an endorsement of the party's "Contract with America," drawn up late in the campaign by pugnacious Georgia Congressman Newt Gingrich, as it is a vote against ruling Democrats who haven't been able to make government work, says Dr. James Skillen, executive director of the Center for Public Justice in Annapolis, Maryland. The centre is a Reformed Christian think-tank and voice to government similar to Citizens for Public Justice (CPJ) in Canada.

"People want government to work better; they're dissatisfied with how things get done," says Skillen. But that's not new to this election, startling as the results seem. "It's part of a trend that goes back to post-Vietnam," Skillen explains.

A lot of hype

"In this election it has come out as anti-Democrat — against Washington, the federal government," he continues. "Did voters specifically vote for Gingrich and his 'Contract with America?' I don't think so. I'd be willing to bet money on that."

In fact, Skillen believes that if "Republicans can be shown to be failures, the same mood could be anti-Republican at a different point in time."

Dr. Donald King agrees. King has been assistant professor of political science at Dordt College in Sioux Center, Iowa, for 12 years. King bluntly states that Gingrich's "Contract" (which not all Republican legislators signed) was "a lot of hype, very unrealistic, simplistic, a lot of empty promises." Gingrich himself, who will be the new Speaker of the House, has been telling the media that the "Contract," which is not detailed, will be used as the basis for the Republican legislative agenda beginning in January when the new Congress first meets. The document, which was recently published across the U.S. as a pull-out section in *TV Guide*, pledges electoral reform and cites various legislative issues (including tax cuts and welfare reform) which the Republicans want to pass.

Despite Republican claims,

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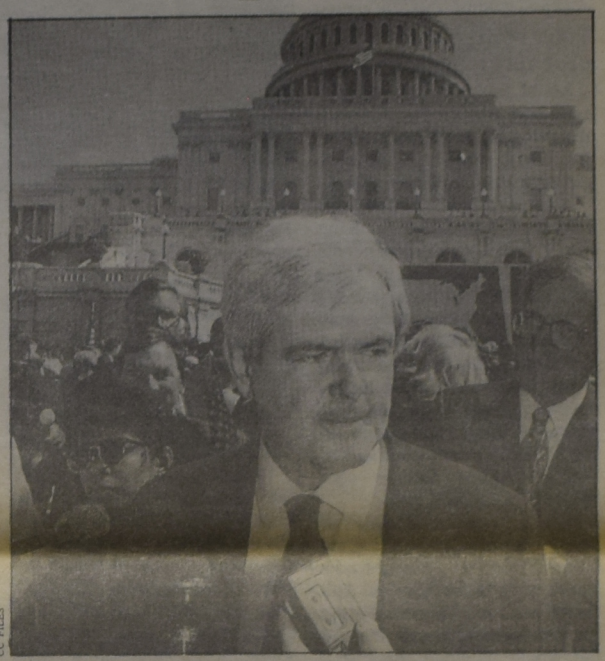

CC FILES

Speaker of the House-to-be Newt Gingrich: "Styling himself like a prime minister."

Power Rangers nixed by standards council

Alan Doerksen

ST. CATHARINES, Ont. — One of the most popular children's programs on television, *Mighty Morphin Power Rangers*, has been condemned as being excessively violent by the Ontario branch of the Canadian Broadcast Standards Council.

The ruling, which was announced November 1 in Ottawa after only two complaints from parents, brought quick results. Within hours, YTV removed the show (at least temporarily), and Global Television had put it under review.

Mighty Morphin Power Rangers is an American program that features six teenage kids who turn into ninja-style fighters or robotic dinosaurs when faced with a threat from villains. The program is aimed at 9- to 12-year-olds, but many younger viewers also watch. It is shown in about 30 countries.

According to the council's ruling, the program's flaw is that its characters only resolve conflict with violence, reports the *Globe and Mail*.

CC FILES

The cast of the Power Rangers *in their ninja-like costumes.*

Voluntary code

The Standards Council was set up by private broadcasters in Canada in 1987 at the suggestion of the Canadian Radio-Television and Telecommunications Commission (CRTC) to deal with issues such as violence and sexual stereotyping in programs. Last year, the council came up with a voluntary code regarding violence in television programming. It included these key points:

"Very little violence, either physical, verbal or emotional shall be portrayed in children's programming.

In children's programming portrayed by real-life characters, violence shall only be portrayed when it is essential to the development of character and plot.

Programming for children shall not contain realistic scenes of violence which create the impression that violence is the preferred way or the only method to resolve conflict between individuals."

Quentin Schultze, a professor of communication arts and sciences at Calvin College in

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News

America's two-party system breaking down

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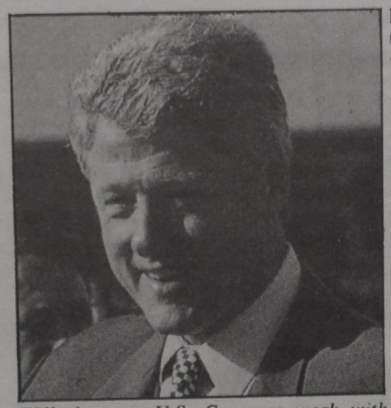
King, like Skillen, believes "a lot of people were voting against government, against 'business as usual' as much as *for* Republicans." But King acknowledges that a lot of the "anti" feeling was directed toward Clinton personally.

Voter realignment probably temporary

All of this pinpoints another trend both Skillen and King are observing in American politics: the fragmentation of the two-party system," in King's words.

"People are now voting for individual candidates," King says. "That's why independents can be elected. But it also makes it hard for other *parties* to get going. Independents may become a huge factor — but not necessarily [Ross] Perot," who is still on the scene since his independent run for president against Clinton and Bush in 1992. "People will continue to vote for Lone Ranger candidates," not a third party.

Has a new alignment of voters emerged, as some analysts see it? "Republicans say there is," notes Skillen. And the South is clearly no longer the Democratic South. But on the whole, "I don't think so," Skillen says. "It's an unstable phenomenon. The [two] parties aren't stable to the extent they used to be." Skillen also mentions "a growing number of independent voters."



Will the new U.S. Congress work with President Clinton, and he with them, as both have pledged?

Little party discipline

Related to that, Skillen thinks the difference between the Canadian and American systems is being "misexplained." "Everybody thinks parties in the U.S. are the big thing. But really, a whole bunch of individual elections were held, and there were more Republicans than Democrats who won those elections [last week]. Though the [Democrats and Republicans] used to have much greater control over their members, there was never the kind of party discipline in the way Canada experiences it," explains Skillen. "[Now] the whole system is based on state parties, not national parties."

Skillen feels the traditional two-party presidential system is "less and less workable." There's a need for proportional resprentation in the House, for example. "The question is whether Americans can be brought in some kind of massive way to accept changes in the system. That wouldn't come about without a very serious crisis of some kind."

Sign of individualism

King believes the "Lone Ranger" approach is resulting in government becoming "more and more stymied." When the parties have little power, it opens the way for "a battle of special interests" who will try to control candidates, he warns. "But that could also lay the foundation for renewed, stronger parties — and more of them," possibly resulting in a presidential system with a kind of "coalition government getting in through the back door," he speculates. But he adds, "That would take a while to shake out."

Both Skillen and King say that this political party breakdown is a visible sign of the individualism which is so pervasive in other areas of American society.

Same conclusions

Fifteen Canadian students at Redeemer College in Ancaster, Ont., spent an unusual night last week thanks to their political science professor, David Koyzis. Koyzis and his "American Government and Politics" class watched a PBS election analysis and discussed election returns.

Koyzis says his students were fascinated, but "they don't have an intuitive understanding of how the system works, so I had a lot of explaining to do." (Koyzis grew up in Illinois and recently became a Canadian citizen.)

"This was the equivalent of a parliamentary election," Koyzis told them, pointing out that mid-term elections have a traditionally low voter turnout because there's greater focus on presidential elections.

"People voted for change when they elected Clinton, but it didn't come. Now they voted for change again." There were different motivations on the part of voters for desiring change, and for the type of change wanted, Koyzis said. "There's a lot of alienation from governments these days (and not just in the U.S.)," he says. "But we'll have to wait to see if this realignment will be permanent."

Christian role

Particularly expressing alienation were conservative Christian voters, Koyzis points out. "The Christian Coalition [a political arm of the 'Christian right'] was a factor in some 20 states." Exit polls (surveys of voters taken as they leave the polling booth) indicate that easily *one third* of all voters last Tuesday were people who identified themselves with the Christian right.

Koyzis explained to his students, too, that "parties are quite a bit weaker than here [in Canada]. In many ways 'Republican' and 'Democrat' are just labels, leaving more room for independents."

The situation, he says, reminds him of a book written in 1885 by Woodrow Wilson, who was later president. "That was an era of weak presidents and Wilson saw the U.S. moving toward characteristics of a parliamentary system," explains Koyzis. "Newt Gingrich is acting as if he's going to be leader of the country. He's going to be Speaker of the House and he's styling himself as a prime minister."

Asked what the political role of American Christians should be, Koyzis says, "We shouldn't diminish the power of prayer. A lot of these [newly elected] people are inexperienced; they'll need prayer. And people should make their voices heard to those they elected. We have to drive home the message of doing justice for everybody, especially the weak and oppressed." When there's an emphasis on less government and on saving money, Koyzis says, "there's less concern for marginalized people."

Violent programs appeal to boys

...continued from page 1

Grand Rapids, Michigan, called the council's ruling "wonderful."

In the U.S. there have been groups protesting *Power Rangers*, but no action has been taken against it yet, says Schultze. He commends the work of the standards council and says, "It's crucial to have some kind of public representation, not a group of bureaucrats [who] use it for their own political gain."

Schultze calls the council's violence code "excellent," but adds that there is a place for more violence in adult programs than in ones for children. "The same standards should apply, but at a different level," he says.

Appeals to boys

Commenting on *Power Rangers*, Schultze says, "There's no question it's a violent show... I don't think there's a lot of inherent value in the show."

The program appeals especially to young boys, says Schultze. "Girls are much more interested in relational stories, not conflict stories." Children are "very vulnerable to this kind of program. We have to protect them."

Schultze suspects that the timing of the reaction against the program was due to recent shootings in Ontario. "Violence in society elicits questions about what's causing the violence."

Asked whether violence on TV makes children more violent, Shultze says, "It makes *some* children more violent."

Power Rangers is produced "primarily to sell related products" such as toys and lunch-boxes, says Schultze. "Toy stores are absolutely loaded with this stuff."

Start in the home

Eleanor Johnstone, president of Canadians for Positive Community Standards, agrees with the council ruling and YTV's decision to pull the show. "This is a very responsible move," she says. "I think what we need is guidelines." But she adds, "I don't believe in censorship... these things should start in the home." Parents should take responsibility for what their children watch, she says.

If children watch violent television programs, "they certainly will learn that violence is a way of resolving conflict," says Johnstone. Canadians for Positive Community Standards is a national organization that deals with issues like pornography and violence in the media.

"I think the average parent out there will be very much heartened by this decision," says Meg Hogarth, executive director of Media Watch, a consumer group that monitors media violence and portrayal of women. "What's most important is that it lets parents and teachers know that it does pay to speak out against violent programming, and that a violence code can work."

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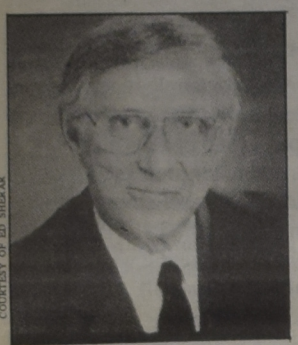
News

Candidates condemn casinos in Niagara Falls election

Alan Doerksen

NIAGARA FALLS, Ont. — The question of whether or not to introduce casinos has been a hot topic in this month's civic election campaign in Niagara Falls, Ont. At least four candidates for council made their opposition to casinos a major issue, and a referendum on casinos was included on the ballot.



COURTESY OF ED SHERAR

Ed Sherar

The referendum asks: "Are you in favor of city council approving the operation of one government-regulated casino in the city of Niagara Falls?"

The fact that there was a referendum at all is largely due to the work of the Niagara Falls-based Concerned Citizens Committee (CCC). Over the past few months, this committee has campaigned actively against the idea of introducing casinos. More than 30 local churches from many denominations — including Christian Reformed, Baptist, Presbyterian, Anglican and United — have supported CCC's work. Non-church people and businesses have also supported the committee.

Confident of No vote

Ed Sherar, an alderman who ran for re-election this year, is one of three incumbent aldermen who openly oppose casinos. He is also a member of CCC and attends a local Presbyterian church.

"The majority on council are for casinos," Sherar says, but he was "very confident" that most people would vote against casinos on the referendum. Refering to casino supporters, he says, "The only reason they want a casino is for money — greed."

"This is very important, this vote, because the government said they won't put a casino in any city where there isn't overwhelming support," says Sherar. He takes this to mean more than a simple majority.

The difference between Niagara Falls and Windsor, where a government-controlled casino is now operating is that "by a stroke of the pen they got a casino — we have a chance to say No," says Sherar.

Majority wanted referendum

Last June, CCC conducted an independent survey in which Brock University researchers asked 400 people in Niagara Falls if they wanted a referendum on the issue of casinos. Of those surveyed, 80.8 per cent asked for a referendum, and only 9.2 per cent said no, reports Otto Roman, a member of CCC who attends Grace Gospel Church. Last June 24, the committee presented these results to the local city council.

Recently, the committee also collected 3,000 signatures on a petition to allow a referendum which was sent to the Ontario government. It then circulated flyers in the city encouraging people to vote against casinos in the referendum.

CCC gives several reasons for opposing casinos. "It would suck money out of the local economy," says Roman. "The one in Windsor is privately operated on behalf of the government" and is operated by American companies. This could also happen in Niagara Falls, says Roman.

COURTESY OF JUDITH MACCARTHY

Judith MacCarthy

He adds that "casinos will increase organized crime" — such as prostitution and drug-dealing.

Family-oriented city

Niagara Falls is "a family-oriented city," says Roman. "We've got so much to offer. Why risk all that?"

Refering to the debate over casinos, Sherar says, "I think it is *the* major issue" of the election. He opposes casinos because "once a casino comes to a city, crime follows." Sherar describes Niagara Falls as "a family destination" but adds that if casinos are allowed, "the family-oriented city is gone out the window."

Sherar gives the example of the Disney organization, which runs the Falls' Festival of Lights on both sides of the border. "If a casino comes, they're gone," he says, because of Disney's family focus.

Judith MacCarthy, a first-time candidate for council, also opposes casinos. She lists several possible alternatives to casinos for developing Niagara Falls. "I want to promote eco-tourism," says MacCarthy, mentioning the attractiveness of the escarpment, the falls and other local natural sites. She also supports the work of the local chamber of commerce and economic development agency.

Enter our logo contest!

Next year will be a big year for Christian Courier. It's the year that we celebrate 50 years of CC. Various activities will be planned throughout the year to help us celebrate.

What we would like to do first is place a logo near the masthead of each issue in 1995. And for this we need your help.

We are announcing a contest. We are encouraging members of the Reformed community to submit their drawings of a logo that artfully include the letters CC, the number 50 and the phrase "Reformed Journalism." The logo should be reducible to a space of two or three square inches.

The winner will be announced in CC, will receive $50, and may choose between a) two complimentary tickets to our anniversary banquet to be held later this year and b) a year's subscription to CC.

A person need not be subscribers to CC to enter. Submissions should be in by December 21.

Editor
Bert Witvoet

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Editorial

Dooyeweerd Centre: up against the swine

Two weeks ago saw the opening of the Dooyeweerd Centre for Christian Philosophy at Redeemer College in Ancaster, Ont. (see report on p. 14). The centre will promote the work of a scholar whose deep personal faith in Jesus Christ was at the very core of his theoretical thought. The centre will eventually also provide access to works of other Christian thinkers in this Reformed tradition.

Because so few of us have studied philosophy and can understand the heavy tome *A New Critique of Theoretical Thought* which Herman Dooyeweerd left behind, we have a hard time appreciating the significance of this great thinker, and as a consequence, of this centre. Even explaining some of Dooyeweerd's theories to us is a bit like throwing pearls before swine.

Not that we, simple believers, are swine in any absolute sense. From what I know of Dooyeweerd, he would be the first to acknowledge the dignity of every person. But we are "swine" when it comes to certain areas in life we know little about. Once in a while, a person like Dr. H. Evan Runner is able to show us a glimpse of the beauty of Christian scholarship. But let's be honest, most of us, most of the time, don't appreciate the value of Christian philosophical thinking.

Honor the Name

In spite of that, one of Herman Dooyeweerd's statements, quoted at the ceremony two weeks ago, rings out with clear prophetic sounds that should be intelligible to all of us: "Every Christian who in his academic work is ashamed of the Name of Jesus Christ, because he desires honor among men, will be totally useless in the mighty struggle to recapture science, one of the great powers of Western culture, for the Kingdom of God."

What this statement does is unabashedly link Christian scholars with the honor and reputation of Jesus Christ.

Dr. Runner described the importance of Dooyeweerd's views by referring to "the radical character of Dooyeweerd's rejection of the religious autonomy of theoretical thought." In plain language: Dooyeweerd nixed the idea that anyone's thinking is independent of what he or she worships.

The least we can do as Christian non-philosophers is show gratitude to the Lord for scholars who remind other philosophers of their hidden biases and who do not let go of their first loyalty to God.

Reject God's laws

There are other ways in which Dooyeweerd's work is a pearl cast before swine. This time the swine designation is more serious. Hundreds and thousands of people who *do* understand philosophy and know what Dooyeweerd is talking about, turn up their noses at his attempt to show that creation and culture are structured according to norms.

These people know what Dooyeweerd means when he says the following about the structures of individuality:

"Once again we wish to establish that the objectively realized leading function of ... everyday utensils is not to be confused with the subjective ends for which they can be used.... There is nothing to prevent my using a parlor chair as a kitchen chair, a table as a seat, or a teacup as a wine glass. However, no matter what abnormal subjective end I may use an object for, I am always conscious that, according to its entire inner structure, it is not objectively destined for such arbitrary aims" (*A New Critique of Theoretical Thought,* Volume III, p. 143).

But those who are enamored with the idea that there are no laws to limit or guide us, reject this kind of thinking. These are the true swine of this world, who keep on foraging in the mud and manure of human autonomy for truffles of knowledge.

A matter of self-respect

As I write this, I find an example in the morning paper in front of me. The paper reports that a Winnipeg group of Christian university professors and other professionals have founded The New Scholars Society with as aim to re-establish the credibility of the Christian viewpoint in the academic world (God bless them, whoever they are!). Carl Ridd, a University of Winnipeg religious-studies professor,does not like this group. "No self-respecting scholar would be so closed beforehand as to hold as a purpose to re-establish the credibility of the Christian world view," he is quoted as saying.

There you have it. A professor of religious studies, no less, rules out the usefulness of *a priori* principles for academic work. It's a matter of self-respect, he says.

Sound familiar? This is the human autonomy approach to scholarly thinking Runner was talking about when he characterized the work of Herman Dooyeweerd. According to these secular scholars, there are no norms or laws to guide us in our thinking. We are free to explore reality on our own terms. There is no God behind reality, no supreme being who has set his stamp on the creation.

God gives us the tools

With all this in mind, we can see again how important Christian education and Christian schools are. They are the bulwarks God provides us with to fight against the enemy of self-rule and autonomous thinking.

And now the Dooyeweerd Centre has been added to our rich collection of educational and scholarly institutions. May we as Christian community for years to come treasure and invest the pearl of Christian critique which the Herman Dooyeweerd Foundation has given us as a legacy.

BW

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Letters

Evangelicals and Sandinistas deserve better coverage

I was greatly disturbed by your decision to publish the NNI's article "Nicaragua's education minister struggles to bring Christian values to the classroom" (Oct. 14, 1994). I have grown to expect better discernment on the part of your publication.

Humberto Belli, whom the CC article portrays so well, has a history of telling less than the truth. His book, *Breaking Faith*, and his organization were partially funded by the U.S. government as propaganda against the Sandinista government. In the book he claimed, among other things, that certain individuals were murdered by the Sandinista government — people who were later found alive and well.

In addition, the present Chamorro government has made several moves to once again make evangelicals second class citizens, adding to their well-founded suspicions of Belli's real agenda. The government has attempted to tax evangelical organizations and has used public funds to help in the construction of the new Managua Cathedral.

Under the Sandinista government, evangelicals were treated equally with Catholics, like the two sides of a taco, as one Baptist leader described it. The growth in their numbers during this period shows this — more Bibles were printed, more evangelism took place, and their involvement in government increased, including work in defining their status in the new constitution. The Chamorro government has attempted to turn the clock back.

Within another article on the same page, the Sandinista government is described as Marxist. Though this was certainly the portrayal of the government by the U.S. Reagan administration, the Canadian government never held this position, nor did countries in Western Europe. While the U.S. government funded counter-revolutionaries, the Canadian government funded farm co-operatives, pre-schools and other social programs.

Furthermore, that particular article describes the evangelicals as "being happy" when the "Marxist" Sandinista government attacked Catholics. This is an untruth. CEPAD, the major evangelical relief organization in the country, worked with Catholics during this period. The split within the Christian community was not Catholic/evangelical, but along political lines — those that aligned themselves with the Contras and the U.S. government, as opposed to those who chose to work with the Sandinista government.

Finally, I find the characterization of Gustavo Parajon offensive. Parajon is portrayed as taking pot-shots at the government's religious education plan while Belli appears to be such a reasonable person. In reality, Parajon has an incredible amount of respect among the churches of Europe, North America and Nicaragua.

I suggest that in the future you not accept articles from the NNI source, and that you would be better served by listening to those who work for the CRC, CRWRC, or the Mennonite Central Committee in Latin America.

Dr. Jan Curry-Roper
Department of Geography
Central College
Pella, Iowa

Editor's response:

NNI is the only news service we're aware of which concentrates its resources on religious persecution and church/state justice issues in the Third World. We have found them to be a reliable news source which tries to be fair and which extensively quotes first-hand sources.

In Nicaragua, Minister of Education Humberto Belli (a Catholic) says he is trying to create a good climate in the public schools for all Christians, not just Catholics. The contents of Nicaragua's education minister struggles to bring Christian values to the classroom *(CC, Oct. 14, p. 9) were Belli's own words from an NNI interview.*

In the story Catholic/Protestant relations poles apart on east/west coasts of Nicaragua *(same issue, same page), it was reported that two major evangelical groups (CNPEN and AE) believe and support Belli, another (CEPAD) does not. We do not feel that NNI mispresented the situation or anyone mentioned or quoted.*

Headline for the King's politically incorrect

Thank you for your coverage of the great news that The King's University College has been authorized by the government of Alberta to offer a free-standing Bachelor of Education degree. I have two (small) bones to pick with your choice of headline for this story: "The King's first private school to offer B. of Ed. degree."

First, King's is only a "school" in a very generic sense. Our official name indicates that we are a "university college." You may think that this is a trivial matter to raise but you must appreciate how important it is for us to be recognized as a *bona fide* undergraduate Christian *university.* Because of the (unfortunate) political and educational realities in Canada, the words "school" and "college" connote institutions of learning other than, and in fact inferior to, universities.

The second word I wish to take issue with is that of "private." Although the official legislation in Alberta designates us as a "private" college, I don't like that designation and neither should you. The word "private" when associated with institutions of learning in Canada, conjures up images of elitism and exclusivism in the public mind.

The King's is, in fact, an institution independent of government control which serves a very public function, namely that of providing Christian post-secondary, undergraduate education to anyone who wants such an education and who has the academic qualifications to be admitted to our programs. Far from being "private" we are engaged in the King's business in a very public way.

Robert W. Bruinsma
Associate Prof. of Education
Edmonton, Alta.

Incomplete drug information can be 'big problem'

While the information given in "Be Careful What You Take With Your Drugs" (C.C., Nov. 4) about possible drug interactions was not incorrect, it is important to realize that incomplete information can be as big a problem as incorrect information.

The interaction between digoxin and antacids can be avoided simply by making sure that there is a minimum 2 hour time period between taking the medications. This is something that should be noted because some people must take both.

The drug Questran is notorious for interacting with other medication and while taking it just before meals may reduce constipation, many people take other medication just before meals as well and an interaction would almost be guaranteed. One way to reduce the constipation caused by Questran is to take it with plenty of fluid, preferably a fruit juice which might also have beneficial effects on the bowels. Plenty of fluid in this case would be about six ounces. (It amazes me how many people take as little liquid as possible when taking medication.)

It is very important that patients take responsibility for their own health by making sure that they ask questions either of their physician or pharmacist.

Pieter Wonder BSc. Phm.
Hagersville, Ont.

Tuyl honored with tulip tribute

Please inform Rev. Carl Tuyl that our school in London, Ont., is participating in the Canada-wide "Tulip Tribute" for W.W.II veterans and victims. We will add his name to the 75 others whose names have been sent in by the children at London Parental Christian School. For each name, we will plant one tulip in the tulip garden at the front of our school. Each tulip will be matched by a tulip in the National Capital Gardens to honor those who contributed in any way to the freedom we now enjoy.

Thank you, Rev. Tuyl, for your part in that terrible war (see CC, Nov. 11). You and many like you, from the Netherlands to Italy to Malta to Russia and Canada, will be remembered by the children and friends of our school.

Christine de Boer
On behalf of the staff and students at London Parental Christian School
London, Ont.

van der Woerd
LAW OFFICE
David A. van der Woerd B.A., LL.B.
20 Jackson Street West, Suite 512, Hamilton, Ontario L8P 1L2
Tel. (905) 577-6205 Fax (905) 577-9498

Comment

Ignore the genetic tears

"I would not obey my teachers or listen to my instructors" (Prov. 5:13).

"My teacher is very patient," reported four-year-old Amanda after several weeks of junior Kindergarten at the local public school. I should have realized there was more to her statement.

That Friday while I stood at the classroom door among several other parents waiting to walk our children home, the teacher singled me out. "Amanda's Mom, we didn't have such a good day today," she said. "You and I had better talk." She arranged to have me come to see her when the children would be with the gymnasium instructor the following Monday.

This was a first. Not one of Amanda's four older siblings in a combined 32 years of schooling had ever behaved in a way which required a talk with their teacher. Over the years, there had been minor problems, but I hadn't been summoned by a teacher since my own school days.

On the way across the playing field towards our home Amanda suggested, "My teacher is not so patient anymore."

Couldn't she see Amanda was from a warm caring Christian family? Apparently not.

"So what happened?" I asked casually.

"I don't have to play when she wants me to," Amanda looked at me with her big determined brown eyes.

"Yes, you do," I countered.

She continued, "I don't have to pick a book when she wants me to."

"Yes, you do," I replied. "You should obey God, your parents and your teacher. The only time you don't have to listen to your teacher is if she tells you to do something bad — and I don't think Mrs. Van Sickle would do that," I stated emphatically.

After some tears, Amanda said she would obey, I knew she meant it when several hours later I found her in the family room dancing in a circle, chanting, "I will obey God, I will obey God and my mom and dad and my teacher."

Something I should know about?

That Sunday in church a providential children's message about obeying God, your parents, your babysitter, and your teacher reinforced my instruction.

On Monday morning I entered Amanda's classroom prepared to tell the teacher about Amanda's resolve to obey. I watched as the children went through their opening exercises including a jazzed up rendition of "O Canada."

After the teacher dismissed the children to the gym she led me to a little table and invited me to sit on a tiny chair. From her own little perch on the other side of the table, she looked at me: "Is there something going on at home that we should know about?"

I wasn't prepared for this question. "No, I don't think so," I muttered. Couldn't she see Amanda was from a warm caring Christian family? Apparently not.

The teacher continued, "She is running down the hall to the library and I say, 'No Amanda,' and right away there are the tears."

Was that it? I assured the teacher that the quick-flowing tears were genetic. Some den Boers simply don't like to be told they are doing something wrong. It makes them cry.

"Ignore the tears," I advised.

She did.

Amanda has been obeying her ever since.

Intergenerations

Under 30

Careers

Family

Seniors

Marian den Boer and her apparently so obviously warm, caring Christian family live in Hamilton, Ont.

Stats confirm erosion of traditional values, says teacher

Jane Ouwehand

CHILLIWACK, B.C. — There are more pornography stores and X-rated arcades in Canada than McDonalds restaurants. Over 40 per cent of doctors in Canada would perform physician-assisted suicide if patients chose to die and the law allowed it.

These were some of the statistics highlighted by Mark Milliron when he spoke at Chilliwack Senior Secondary School on October 18. About 500 people attended a forum on "Take a Stand for the Family: Preserving Traditional Values in the Nineties."

Milliron, who heads Focus on the Family's "Community Impact" seminars, began by outlining some ways in which these values are undermined in our society.

With slides of statistics and recent *Newsweek* covers, he showed that common-law unions now account for over 10 per cent of Canadian families; single-parent families comprise 13 per cent of the total population; 12.5 per cent of Canadian children are estimated to suffer physical, emotional or sexual abuse; violent offences among youth have jumped 106 per cent between 1986 and 1991.

No person, no absolutes

Milliron briefly discussed abortion, relating how during a botched delivery a full-term baby boy died in childbirth in B.C. Nevertheless, the Supreme Court ruled in 1992 that there was no criminal negligence because the baby was not yet a person.

As a teacher in Chilliwack Senior Secondary School, Milliron found it hard to discuss education, but he nevertheless mentioned that the system follows John Dewey's humanist philosophies and rejects moral absolutes.

COURTESY FOCUS ON THE FAMILY

Mark Milliron

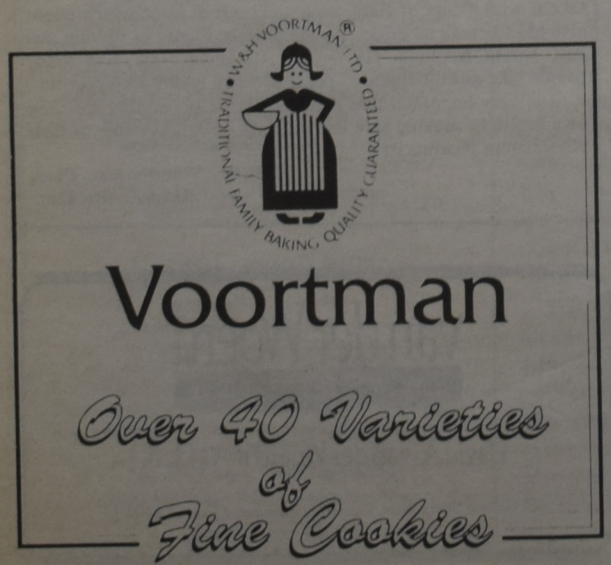
Some schools teach "safe" sex instead of abstinence, or they install condom machines. Perhaps more parents would be concerned if they knew that a June 1994 study in the U.S. concluded that condoms fail to prevent transmission of the HIV virus 46 per cent of the time.

Things to do

Milliron then gave the parents these suggestions:

1. Integrate Christian living — "make your walk as loud as your talk."
2. Recover orthodoxy — the church must lead the way by sticking to the Word of God.
3. Capture a cultural consensus — work toward principled persuasion using intelligent arguments.
4. Reform our institutions — institutions work from the top down but reform works from the bottom up.
5. Set aside one day a week as family day.
6. Donate time in a local nursing home.
7. Lobby the school board for an abstinence program.
8. Join the Praying Moms group and/or the local high school's parent advisory committee.
9. Turn off the T.V.
10. Give God a chance — trust that he will act.

Several of those who attended commented that they had been encouraged and challenged "to do something."



Film review

Media / Arts

Playing God has dire consequences

Mary Shelley's Frankenstein

Rated *R*
Stars Kenneth Branagh Robert De Niro, Tom Hulce, John Cleese, Ian Holm
Directed by Kenneth Branagh

If you don't understand why so many people seem to appreciate modern horror movies with their gratuitous violence, gore, and infiltrating presences (I don't understand it!), you probably haven't considered seeing this update of the Frankenstein story.

But this is no ordinary horror movie. As its title wants to indicate, this film is really a retro-version which goes straight back to Mary Shelley's original moral tale while ignoring Hollywood's previous film corruptions of the story.

Mary Wollstonecraft Shelley (1797-1851), the daughter of a philosopher and an early suffragette, wrote *Frankenstein* in 1818 at the suggestion of no lesser poets than her husband, Percy Bysshe Shelley, and Lord Byron. *Frankenstein* was not "pulp fiction" (though Mary Shelley later cranked out low-quality stuff to survive after her husband's death). At a time when science seemed poised to swallow up "religion," *Frankenstein* pits a previously unthinkable theoretical possibility of medical science against God's prerogative to create life. And there's no question about who wins.

When a young German doctor, Victor Frankenstein, becomes obsessed with trying to create life out of the brain and body parts of people recently dead, he wreaks havoc on his loved ones and himself, exacting a dreadful price. (The main character and namesake of the story is the doctor, not the creature he creates.) Shelley wants us to contemplate what might happen when science tries to, in Dr. Frankenstein's words, "leave God out of it."

Forget Hollywood's bolt-headed monster

There are a number of refreshing qualities about this film:

* the historical details and setting are wonderfully accurate, potently affecting the senses (the story takes place in the last decades of the 18th century);

* the story is not stripped of Shelley's philosophical outlook, though what is a religious conflict is made more palatable to a modern audience by transforming it into a personal moral conflict;

* because Shelley's whole story is told, there's an intellectual and emotional context for Victor's dream of overcoming death by recreating life, creating empathy with him;

* the creature Frankenstein creates is thoroughly believable, and we have sympathy for him a good deal of the time: with his bewilderment, his intense loneliness, his reaction in inhuman violence to inhuman humiliation and persecution;

* the characters are relatively complex: Victor is both extremely likeable and insensitively obsessed with himself and his project; the creature is both a lonely soul capable of sensitivity and a monster capable of gruesome violence;

* director Kenneth Branagh has resisted the urge to turn this story into a special effects extravaganza (à la the most recent Dracula film); the film gets its "R" rating from a couple of brief but graphically bloody scenes, none of which merely titillate the audience;

* the acting and directing are exceptional: Kenneth Branagh (a classically trained theatre actor) expertly embodies the motivations and moral seesawing of Victor Frankenstein, and as a director he keeps focused on the heart of Shelley's story; Robert De Niro captures both the compelling and repulsive nature of this not-quite-human being; Tom Hulce is convincing as Victor's friend Henry; and John Cleese, Ian Holm and several other competent British actors (familiar to those who watch *Masterpiece Theatre*) make welcome, if brief appearances.

The "science" of the story is laughable compared to modern medicine, yet even today it is not hard to suspend disbelief — one mark of a classic story. This is entertainment, but entertainment which offers engaging and provocative material for discussion.

Film producer receives Bible award

Entire Bible text will be dramatized for TV age

COLORADO SPRINGS, Colo. (EP) — Filmmaker Charles Robertson was recognized in October for his production of "Matthew," a word-for-word dramatization of the complete New International Version text of the gospel of Matthew.

The International Bible Society (IBS), the translator and copyright holder of the NIV, honored Robertson at the IBS International Council meetings in Colorado Springs.

"Matthew" is the first video in a series that will comprise *The Visual Bible*. Robertson expects the entire Bible to be completed in 10 years.

"The production of *The Visual Bible* was born from the realization that today's medium of communication is television and that it would be the most effective way to reach both Christians and non-believers with the Living Word," explained Robertson.

Robertson, managing director of Visual International, a South African film company, was contacted in 1991 by a businessman from New Zealand about producing a word-for-word film of the Bible. Robertson, intrigued by the challenge, began to research English translations of the Bible and determined that the NIV would be the most suitable for the film. He approached IBS and received exclusive rights to use the NIV text in the film.

"The inherent power of God's Word combined with the emotional force of drama achieves an immeasurable impact," said IBS International President Lars Dunberg.

The next video in the series, "Out of Jerusalem," a dramatization of the book of Acts, is scheduled for release in the spring of 1995.

Discipling pen pals go online internationally

GARDEN GROVE, Calif. (EP) — A new "cyberspace bridge" has been built between Christians in North America and new believers in the former Soviet Union.

"Bridge of Friendship," a pen pal project sponsored by ASSIST (Aid to Special Saints in Strategic Times) Ministries, links Christians around the world in a discipling relationship. Recently ASSIST founder and director Dan Wooding announced that through a relationship with the Christian Interactive Network (CIN), pen friends might be recruited and linked through CompuServe.

"It is exciting to be able to use the Information Super-Highway in this way," said Wooding. "This is missions entering a new era and taking advantage of this incredible new technology."

The "Bridge of Friendship" program has been launched to help link new Christians in all of the 15 republics of the former Soviet Union with believers in North America who could write them and help them grow in their faith. The ministry has already received 47,000 letters from new Christians requesting American and Canadian pen pals.

According to Greg Darby, founder and president of CIN, recruiting and linking pen pals through CIN is just the beginning. "We would like to go a step further and eventually establish Christian Communication Centers all over the Commonwealth of Independent States. These would be places where we could set up a computer with the necessary software, modem and printer, and then pen pals could write to each other via the E-mail system. People over there could go and get their E-mail at a centre and also write back to his or her pen pals. They could also download all kinds of Bible helps that would be a blessing to them."

ASSIST has also joined with Focus on the Family by making the ministry's Russian-language materials available to all "Bridge of Friendship" enrollees so they can provide them to their Soviet pen pals.

Spielberg to give $2 million to Holocaust archive

Marian Van Til

WASHINGTON, D.C. — Moviemaker Steven Spielberg will donate $2 million to the Holocaust Memorial Museum in Washington, D.C., to create a film and video archive related to the Holocaust, it was announced recently by Spielberg and museum spokespersons.

A museum statement said that the Steven Spielberg Film and Video Archive would be "the foremost repository for Holocaust-related moving images in the United States."

With Spielberg's film *Schindler's List* "he has taken millions of people of today and placed them right in the midst of the horror of those days emotionally," said Miles Lehrman, a Holocaust survivor and currently chairperson of the Holocaust Memorial Council.

There is already an archive of Jewish films in Jerusalem to which Spielberg has donated funds and which bears his name.

Church, Marian Van Til, page editor

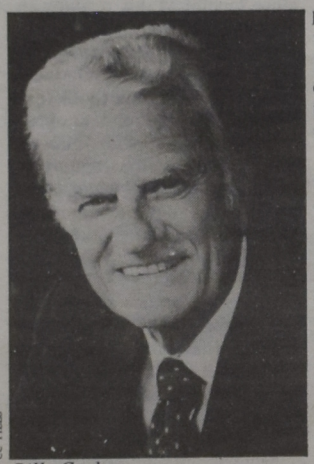
Graham Atlanta crusade breaks barriers of discrimination, generation, denomination

Racial harmony comes out of spiritual harmony

ATLANTA, Georgia (BGEA) — The five-day Atlanta Billy Graham Crusade, which ended Oct. 30 brought about a spirit of reconciliation across the city by breaking barriers between the races, generations and denominations, fostering a new sense of unity throughout the community, agreed church and community leaders.

"We've seen racial barriers broken down this week and expressions of love that have caused tears to roll down our cheeks," Graham said from the platform. "These are the things God expects of us as believers in Christ, and we're to do it together. When we worship together and pray together — regardless of the color of our skin — Atlanta can become a new city, Georgia a new state, and we can love each other."

Crowds averaging 62,500 per night flooded to the Georgia Dome, of which an average of more than 3,450 responded to Graham's invitation to make a commitment to Christ. Graham held previous crusades here in 1950 and 1973. More than 1,050 churches representing 46 denominations participated in the year-long preparations for this crusade.



CC FILES

Billy Graham

Local organizers agreed that of Graham's three crusades in Atlanta, this one represented the greatest co-operation among the races — organizationally and in spirit. Some expressed that it may have also brought about the broadest co-operation of any event ever held in the city.

Fellow crusade co-chair, Dr. Cameron M. Alexander, pastor of Antioch Baptist Church North — the largest African-American congregation in the city — said it was his prayer that "the crusade would leave a legacy for the least, the 'lessed' and the lost."

"This crusade is an awesome affair," he said. "I have never, ever seen anything like it — and don't fool yourself — you haven't either." He told the crowd, "What has happened to Atlanta this week has gone a little deeper than a handshake," before asking them to hug five people they didn't know.

According to former U.N. Ambassador Andrew Young, co-chairperson of the 1996 Olympics, "We are people who are divided; a people who are separated by race and creed and class. But God constantly reminds us in His Word, the Bible, that in Christ Jesus we are one."

Former President Jimmy Carter, honorary chairperson of the crusade, affirmed the importance of Graham's ministry and message on opening night. "Of all those who bring this message of peace from the Prince of Peace, Billy Graham is at the forefront," he said. "I know he will bring us a message that will be significant to each one of us in our personal lives and bring the world closer to the ideals of peace, freedom, human rights and the alleviation of human suffering."

Zwingli plaque unveiled in Austria to undo 400-year insult

Bert Witvoet with files from *Reformiertes Kirchenblat*

VIENNA, Austria — Swiss reformer Ulrich Zwingli studied in Vienna from 1498 to 1500 at the University of Vienna. At least, the university's records show that "Udalricus Zwingli de Glaris" was registered there.

But someone later scratched out his name and added the word *"exclusus,"* which means "expelled."

Erwin Liebert, a scholar who investigated Zwingli's attendance at the university, believes that the term *"exclusus"* represents a later attempt by the counter-Reformation to remove from the university records the stain of having shaped one of the greatest heretics.

Zwingli was banned by the church and his stay in Vienna was conveniently forgotten. Not until Vatican II brought a more ecumenical spirit to the Roman Catholic Church was his study period in Austria discovered.

COURTESY OF REFORMIERTES KIRCHENBLATT

Rev. Peter Karner explains the spirit of "exclusus"

But again the spirit of *"exclusus"* was at work, reports the *Reformiertes Kirchenblat*. It took more than 10 years to bring a matter decided upon by a synod of the Catholic Church through the bureaucracy to the actual unveiling of a plaque.

The unveiling took place on September 19 this year. The plaque reads: "Ulrich Zwingli, reformer of church and society, studied 1498/99 until 1500 in Vienna."

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Volunteers help Bible League meet China's need for Scriptures

SOUTH HOLLAND, Ill. — Thirty-nine volunteers from the U.S., Canada, Australia and Taiwan travelled to Hong Kong and China on behalf of The Bible League September 19-29. The group delivered 7,262 Scriptures to Guangzhou, Manchuria, Henan and Beijing. Most of the Scriptures went to Manchuria and Henan, areas with the fastest church growth in China.

Three of the team members were stopped by Chinese customs agents who confiscated three bags containing approximately 150 Scriptures. These Bibles were returned when the team left China and returned to Hong Kong.

Ten of the team members made a delivery of 2,000 to 3,000 Scriptures to a remote city near Manchuria, where a Bible League contact will keep them hidden until he has given them out to the 30-plus house-church networks he serves. Although this was one of the largest deliveries he has ever received, he believes it will be less than a month before the supply is completely depleted.

The team members also ministered to non-Christians during a 36-hour train ride from Beijing to Guangzhou and observed high interest in the gospel. With the help of a Chinese translator and with parallel English/Chinese Scriptures, volunteers led 29 people to faith in Christ. Two of these converts gave evidence of their new faith by preaching to their fellow train travellers, New Testaments in hand, within just a few minutes of their own conversion.

The Bible League volunteers were thus able to witness firsthand what so many Chinese evangelists experience every day — that the Holy Spirit is doing a mighty work in the hearts of the Chinese people, preparing them for the Good News and for God's Word to have a great impact on this nation.

The Bible League, an international Scripture placement agency based near Chicago, Ill., has been ministering to Christians in China since 1979. It has developed a network of Bible couriers — made up of North American tourists as well as Chinese nationals — who transport Scriptures into China, particularly into China's remote, interior regions where Scripture material is particularly scarce. The Bible League delivered over three million Bibles to the Chinese people in this manner and is currently delivering 2,000-3,000 Bibles to China each day.

The deeper identity is in the becoming

Wayne Brouwer
CHAPTER & VERSE

"Religion that God our Father accepts as pure and faultless is this: ...to keep oneself from being polluted by the world" (James 1:27).

Several years ago a major polling and research firm conducted a survey that asked people what they'd be willing to do for $10 million. They found that most people would do just about anything to get their hands on that money. Three per cent would put their children up for adoption, seven per cent would kill a stranger; 10 per cent would lie in court to set a murderer free; 16 per cent would divorce their spouses; 23 per cent would become prostitutes for a week or longer. At the top of the list was a rather surprising confession: 25 per cent said they'd leave their families for $10 million!

What we are willing to do in life is a test of the quality of our identity. When Don Gillmore wrote about Canadian Booker Prize-winning author Michael Ondaatje in *Saturday Night* magazine, he described him like this: *If England has made him* [Ondaatje], *money has come to define him.*

That's a telling sentence in any culture.

The self we receive

But there are several identities that each of us wear. There's the identity that we receive from others, as Gillmore says of Ondaatje: *England made him....*

We get our looks and our temperament from our parents. We get our tastes and styles from our culture. There's even something mystical about us that we receive as a gift of God, unique to ourselves. John Masefield wrote about that. He said that he never *became* a poet, rather, it was something born within him from his earliest breath. He says he didn't really know about it at first. But one day he picked up a volume of Geoffrey Chaucer's works. Chaucer's lines gripped him. He couldn't put the book down. That night he read until a whole new world opened up for him. By the time morning broke, he looked up and quietly said to himself, "I too am a poet!" And so he was!

The self we make

A second identity we have is the one we make in life. The main character in *The Rainmaker* is a con-artist who calls himself "Starbuck." He travels from town to town during the Great Depression, getting people to pay him to bring the rains. Young Lizzie Curry catches his eye and they spar with building passion. But Lizzie's no fool and she challenges his strange name.

Starbuck admits that he was born a "Smith," but he asks, "What kind of name is that for a fellow like me? I needed a name that had the whole sky in it! And the power of a man! Starbuck! Now there's a name — and it's mine!"

Lizzie tries to contradict him, but he sees further. "You're wrong, Lizzie," he says, "The name you choose for yourself is more your own name than the name you were born with!"

There's a lot of truth in that when we see what people make of themselves. When Lord Roberts, an English nobleman, was having his portrait painted, the artist asked him if he would like the lines and creases in his face smoothed over. "Certainly not!" he objected. "Make sure you put them all in! I earned every single wrinkle on my face!" There's a man who knows the identity he has made!

The self that makes us

But there's also a third and deeper identity — the one that transforms us from what we were or are to what we're becoming. Says the poet: *And there were three men went down the road as down the road went he: The man they saw, the man he was, and the man he wanted to be.* And the person we each want to be, when we find our truest selves in God, is larger than either the identity we've received from others or the one we try to create. This is the thought the Apostle James hopes to encourage in his cryptic definition of religion.

Think of this image, set out by another. When a ship is built, each part has a little voice of its own. As a seafarer walks the passageways for the first time, they creak: *I'm a rivet! I'm a sheet of steel! I'm a propeller!* And each little voice tries to sing its own song for awhile, proudly independent, fiercely self-protective.

But then a storm blows in on the high seas. The waves toss, the gales hurl and the rains beat. And all of the little voices would be lost except for one thing: the Captain stands on the bridge. He issues the orders; he takes all those little voices and brings them together for a larger purpose. And when the vessel has weathered the storm, the sailor hears a new and deeper song: "I am a ship!"

It's the Captain's call that creates the deeper identity.

And there, says James, is the beginning of true religion!

Wayne Brouwer is senior pastor at Harderwyk Christian Reformed Church in Holland, Mich.

Studies link abortion to suicide, breast cancer

Only six per cent of women say abortion improved their lives

SPRINGFIELD, Ill. (EP) — Abortion has been linked to suicide and breast cancer in two new studies.

Some 28 per cent of women who regret their abortions attempt suicide, and over half of these women attempt suicide more than once, according to a new study published in the fall 1994 edition of *The Post Abortion Review.*

The study found that 36 per cent of the women surveyed described themselves as having become self-destructive after the abortion, and 20 per cent reported having a subsequent nervous breakdown, with 10 per cent reporting subsequent hospitalization for psychiatric care. Only six per cent said the abortion improved their lives; 61 per cent said it made their lives worse. Only 31 per cent reported that they feel reconciled with their abortion experience.

According to project director David Reardon of the Elliot Institute for Social Sciences Research, this study is more reliable than pro-choice studies which are typically limited to followup interviews three to six months after the abortion. "The 260 women in our sample had their abortion an average of 10.6 years ago. Furthermore, over 60 per cent say that there was a period of time, five years on average, in which they would have denied the existence of any negative feelings. It is only by studying women well beyond the five-year mark that we can really begin to see the cycle of disintegration which abortion causes in women's lives."

Another study, published in the *Journal of the National Cancer Institute*, found that women aged 45 or younger who had an abortion are at least 50 per cent more likely to develop breast cancer than other women their age.

The study, led by Janet R. Daling of the Seattle-based Fred Hutchinson Cancer Center, was developed by interviewing 845 women with breast cancer and 961 healthy women of the same age group. It found that the greatest risk appeared to be among young women under the age of 18.

"Women should be made aware of the possibility of an abortion-breast cancer link as one of the many risk factors associated with the procedure," stated Wanda Franz, head of the National Right to Life Committee. "Every woman deserves to know all of the facts before she agrees to undergo any medical procedure, including abortion."

In an interview with the *Seattle Post Intelligencer*, Daling explained that during the first trimester of pregnancy there is a proliferation of cells in the breasts. When an abortion occurs, new cells are halted at an immature stage, and may be predisposed to becoming cancerous later in the woman's life.

Since 1957, 24 other studies have been published suggesting a possible link between abortion and breast cancer, but most of these studies have received little media attention.

"Abortion providers and pro-abortion groups claim to have the best interest of women at heart," concluded Franz. "However, hiding the facts about a potentially deadly risk shows that politics and money are often higher priorities than protecting the health of women."

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Feature

A blood sacrifice to the goddess Eire

Has peace finally come to Ireland? (Part I)

Michael Fallon

Recent developments in and around Ireland, such as a surprise IRA ceasefire on August 29 and an October visit to Canada by Gerry Adams, the leader of Sinn Fein, have prompted author Michael Fallon to send an article to* Christian Courier. *Being a Catholic of Irish descent but having an academic interest in Dutch Calvinist immigrants to Canada, Fallon wants to help our readers understand what the IRA is doing.

"The idea to write an in-depth article about the IRA came to me after having had a number of conversations with some Christian Reformed friends," writes Fallon. "While I found that many of them are interested in the IRA, particularly the religious thought behind it, few knew anything about the history of the organization — a trend shared with the general public."

In his article, Fallon looks at some of the religious-political developments behind the formation of the IRA and examines reasons why the IRA would suddenly hold out an olive branch to Britain.

We have decided to print Fallon's insightful article in three instalments.

The Irish Republican Army, or IRA as it is commonly called, can rightly be called the grandfather of today's terrorist organizations. The modern IRA first appeared on Easter Monday, April 24, 1916. Shortly after 12 p.m. on that day, Padraic Pearse, leader of the illegal provisional government, stood on the steps of Dublin's general post office and proclaimed the formation of the Irish Republic. As Pearse, a poet and school teacher, read the proclamation to a small crowd, above, on the roof of the building, his men ran up the green, white and orange tricolored flag of the republic.

No great threat

When first notified of these activities British authorities declared the reports to be "nonsense." Commentators later stated that never in their wildest dreams did they expect the Irish to "rise again." Ireland, by all external appearances, was firmly in the British camp: 200,000 Irishmen had recently volunteered to fight in the British Army. In addition, England at the turn of the century still possessed a great empire and had the ability to retain it by force.

British reaction to this insurrection was swift and overpowering. Although the 1,200 soldiers of the IRA put up fierce resistance, they were in the end defeated when England diverted four full divisions of approximately 60,000 British soldiers to Dublin. After seven days of fighting, the rebellion was over and a turning point in Irish history had begun.

The Dubliner's reaction to the rebels was mixed. Some of the Irish mocked the surviving insurgents as they were led away. Others, with typical Irish aplomb, gave them a cheer for a fight well fought. Clearly, though, most people standing in a Dublin that had been left a smoking ruin were appalled with these so called "freedom fighters."

From rebels to heroes

It was the British themselves who guaranteed the success of an otherwise hopeless rising.

A short time after the fighting had ceased stories began to circulate about British atrocities.

COURTESY TIME INC.

British troops round up rebels in Dublin in 1920.

British soldiers had not bothered to differentiate between Irish rebels and innocent civilians, and had shot many of the latter on sight. The South Stratford regiment had been found guilty of executing whole parties of men, women and children that had sought refuge from the fighting in basements.

Compounding these atrocities was the news on the secret trials of the rebel leaders. Sixteen of the leaders had been sentenced to death. Those unable to stand at their executions, due to their wounds, were tied in chairs and shot. The majority of the other prisoners were sentenced to hard time in penal colonies. Sir Roger Casement, who had recently been knighted by the King, was compromised by diaries forged by the British Intelligence Service and quickly executed.

The Irish were outraged! The rebels, before considered madmen at best, were soon national heroes.

The Easter Rising of 1916 and the men who took part in it at first seemed to have come out of nowhere. This, however, was not the case; the insurrection was the end product of lengthy political-religious developments.

The Gaelic blood

Essentially, it began with a turning away from the politics of the day, for a look back — to the language, music and literature of past generations.

The most influential body to take up this task was the Gaelic League, founded by Dr. Douglas Hyde in 1893. In a lecture to the National Literary Society that year, Hyde called upon his fellow Irishmen to, "cultivate everything that is most racial, most smacking of the soil, most Gaelic and most Irish because, in spite of the little admixture of Saxon blood in the northeast corner, this island is, and will remain Celtic at the core.... I believe it is our Gaelic past which, though the Irish race does not recognize it just at present, is really at the bottom of the Irish heart and prevents us from becoming citizens of the Empire."

By popularizing Celtic themes and myths with their poems and plays, William Butler Yeats and George Russell were two of many Irish intellectuals who took up the call to revive the past. While accepting Christianity on one level, these men and others blended into Christian thought ancient Gaelic myths which promoted the offering of a blood sacrifice to Eire (Ireland), an earth goddess.

The resurrection of Ireland

Padraic Pearse, one of the principal leaders of the rebellion, was particularly influenced by Yeats and his call for a blood sacrifice. Pearse taught that holiness was identical with extreme nationalism, and that "blood shed" was a cleansing, sanctifying act. The comparison was made that just as Christ laid down his life for humankind, so Ireland, or Eire, was calling on her young men to lay down their lives for her.

This was the rationale behind Pearse's decision that the insurrection would begin on Easter morning. The new Ireland would thus be identified with the rising of Christ. The rebel's blood sacrifice would become identified with the sacrifice of Jesus.

On Easter morning when asked by one of his men if their undertaking had any chance of success, James Connally, another of the leaders of the rebellion, cheerfully replied, "None whatever." Connally was aware that the rebellion was to be a symbolic act, a ritual offering of lives which was calculated to re-awaken a sleeping Irish nation.

A pagan spirit

In 1916 the Roman Catholic Church excommunicated the Irish Republican Brotherhood from whence came the soldiers of the IRA. While Pearse, the prime mover in the rebellion, thought that he was doing a Christian act, church leaders disagreed. They perceived that it was not the spirit of Christ that motivated him, but the ancient, pagan spirit of Eire, still demanding the lives of her young men.

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Feature

God's grace and capitalism:
Everything for nothing and nothing for nothing

Bert Hielema

As a youngster I always wanted to become a missionary in what was then the Dutch East Indies (now Indonesia). Each Saturday afternoon (I had school in the morning). I would make the rounds among the widely dispersed church members in my hometown, the city of Groningen, with a "mission box" to collect a dime here and a nickel there for this denominational cause. It is my conviction that now this nickel and dime business has gone capitalistic and so has our missionary zeal. How? Well read on.

To me God's grace means that everything God has created comes to us free, including such matters as sunshine, air, water, soil, wild animals, trees, everything that we observe and enjoy. However when I listen to others and read articles and books on this subject, then to me the message comes through that God's grace applies only to the human soul. Swearing is justifiably seen as sin, but despoiling God's gift of pure water, U.V.-free sunshine or uncontaminated soil is not, even though God is the very Creator of these matters.

The church confesses, and I fully agree, that the Bible was written by Holy Spirit-inspired humans. I can't help it, but each time I hear the Bible referred to as the Holy Scriptures, I feel a bit uneasy, since, although the Scriptures are God's word, they are such only indirectly, while the Cosmos is God's direct handiwork. To me that makes the Creation more holy than the Scriptures, yet I cannot recall ever having heard anybody referring to creation as God's Holy Creation.

I realize that to call God's creation holy has consequences for our daily life because living in a Holy Creation would mean a different way of using God's world and "the fullness thereof," and since that isn't easy, I have a notion that we compromised and made a convenient division, calling matters related to the soul and the church "sacred" and the rest "secular" or "worldly."

Well, what has capitalism got to do with this, you may wonder. First of all, let me explain what I mean by capitalism. Robert Heibronner says that "if capitalism is anything, it is social order in constant change." At the heart of this change is "the drive to make money, to accumulate capital." There is nothing wrong with money and investment, but what I object to is people obsessed with the increase of their wealth, at the expense of others.

We all know that those who practise capitalism are smart people. I think they clued in quite quickly that the main ecclesiastical concern was the soul, and in line with this dualistic reasoning, capitalism took over the ever-growing secular section and has been busy now for many centuries converting God's "nature" into money, going about it now with a missionary zeal as ruthless as the Inquisition in the 16th century.

Lately, with the church losing a good deal of its influence as little is seen as "sacred" anymore, salvation now is more and more regarded as economic salvation, with the West its gospel preacher and rightful ambassador. Just as in the beginning of the colonial age we overlooked the death and destruction which accompanied the spreading of the gospel (witness the genocide of North American natives), so today we too tend to ignore the violence and dispossession which our new economic religion inflicts on the southern hemisphere.

In economic jargon we call these matters "externalities" and claim that they have nothing to do with economics. Modern capitalism simply ignores everything that is inconvenient to its version of profit and loss, matters such as the ruin of the resource base and the reduction in bio-diversity and the creating of many health hazards to a large proportion of the world's people.

Now, as some cracks are occurring in our capitalistic system, allow me a brief outline of its history.

A far-reaching revolution

From the earliest time of which we have record (back, say, to 2,000 years before Christ) down to the beginning of the 18th century, there was no great change in the standard of living of the average person in the world. People and nature enjoyed a degree of symbiosis. Ups and downs took place, of course, caused by visitations of plague, famine and war.

Then came the carbon-fuel-driven means of production which sparked the Industrial Revolution in England and southern Scotland about 200 years ago. This brought into factories the workers who previously had been producing goods in their cottages or small communities or food and wool in their farms, and created the very jobs which are now disappearing. The more intricate machinery made possible by coal-fired engines signalled the beginning of the large industrial empires which in turn inspired capitalism with its guiding principle the commitment to consumption and competition and the motto that everything has a price: nothing goes for nothing.

By and large the people of the Western world have done well with capitalism, including (perhaps I could say especially) those who are affiliated with the church — witness the work ethics associated with being Protestant. Also thanks to our advanced standard of living we could afford to develop a citizenry that is now by and large well-educated and has attained a certain political maturity which more or less has guaranteed the maintenance of our rights and privileges.

A rude awakening?

This is about to change. I think the people of the West are in for some most unpleasant surprises, perhaps not immediately, but certainly in the next decades. A closer look at the nature of capitalism shows that it tries to transfer all God-given creational wealth on earth into money. A tree has no value in our economic system until it is cut down and made into two-by-fours or pulp; water only enters into the Gross National Product when it is polluted and has to be cleaned; health is only measured when a doctor looks at us or a surgeon cuts into us.

We now take for granted that capitalism is the only way of doing business and so we export

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Features

God's grace and capitalism

...continued from page 11

this economic model that has done so well for us, "wise" and wary Westerners, to underdeveloped countries where its citizens do not have the ability to check excesses evident in pollution, in unsafe working conditions and labor exploitation.

The triumph of capitalism has been especially sweet in the light of the collapse of communism. Now more than ever, the prevailing "transforming vision" is that the inferior South must be developed by the superior West, and in the process the South must surrender its own values, cultures, accumulated knowledge and wisdom, with the result that most people in Asia and Africa are becoming inferior citizens in alien environments.

A typical example of this recently took place in Bangladesh. Many upper class people in the U.S. and in France regard frog legs as a delicacy. Since Bangladesh has millions of them an export-import company there contracted the sale of frogs to the West. But frogs eat their weight in insects every day and the disappearance of tons of frogs causes a tremendous increase in waterborn pests as well as malaria and other illnesses. To combat this the same company sold the farmers pesticides.

This was a beautiful deal from a capitalistic point of view with the trading company making money both ways. Fortunately the Friends of the Earth in Bangladesh convinced the government to halt this all too typical devil's bargain, although illegally this slaughter continues.

Who's paying for our comfort?

It is becoming more and more obvious that what we in Canada and the U.S. enjoy in our extravagant life-style is paid for, at least in part, by the ousting of the people in the South from the sites where valuable minerals lie, by the eviction of people in the forests of the Far East and South America for timber and pulp, by the drowning of land in India and China to make place for dams so that the water-intensive golf courses and the "green revolution" can benefit the multinational food companies. All this used to be called colonialism; but now it is misnamed "economic development."

Here we come back to God's grace. I think that I can safely say that thanks to our tendency towards a dualistic view of Christianity, splitting grace from nature, scared from secular, the saving of the soul from the rest of God's Holy Creation, capitalism ha snow become *kaputa*lism. This monster inspired by the devil and often, sad to say, silently sanctioned by the church who fears offending their rich supporters, now rolls over the universe and lays waste not only the face of the earth but all human societies and relationships that stand in its way, all customs and traditions that are an obstacle to its further expansion.

From being mainly self-reliant many tribes and nations have now been forced to depend on the industrial technosphere, which, after having worked its false magic, leaves behind ruins and then moves on. The most striking characteristic of our capitalistic livelihood (perhaps better designated as deadlihood) is the ruination it creates: its mining leaves ruined landscapes; its methods leave ruined societies; its labor practices leave ruined people.

I think all this will have a profound effect on us as well, cruelly collapsing our comfortable lives. There are now billions of skilled workers in China, India, Brazil prepared to do many of our jobs at 10 per cent of our wages. These people are forced to make a few dollars to compensate for the loss of their previous self-sufficiency. They also have been alerted to our lush lifestyle by satellite-beamed television, and want their slice before the pie disappears.

A self-inflicted mess

And disappearing it is. While in Ottawa I went to the First International Symposium on Ecosystem Health & Medicine held this year from June 19-23 and sponsored by the governments of the U.S. and Canada. One typical afternoon session dealt with "Global Environmental Change and Human Health: System Overload, Resource Depletion and Degradation."

The summary of this panel discussion, as given in its 38-page program, told me that...

Global change brings with it a new category of threats to health. The scale of events is more vast than anything faced before. Now the threat of health is different in kind to those caused by discrete pollutants, toxins or microbes. Global change, exemplified best by global warming, threatens to overload and distort fundamental ecological support systems. Population pressures, resource-intensive industries and agriculture, and waste-intensive consumption are depleting many of the world's resources: fertile topsoil, freshwater aquifers, ocean fisheries, biodiversity, forest timber, cultural diversity and its ecological knowledge, and various key materials. The range of adverse impacts on human health is extensive.

This is what we have caused and continue to cause by splitting grace from nature, by not regarding God's cosmos holy. John 3:16 explicitly emphasizes that "God loved the *cosmos* so much that he gave his only Son so that everyone who believes in him (being the Creator of the Good Cosmos) many not be lost (into nothing-ness) but have eternal life (in God's Good Creation)."

In essence this text says that eternal life is for those who believe in God's grace which gives "everything in the cosmos for nothing," while those who bank on "nothing for nothing," will vanish into a never-ending nothing-ness.

Bert Hielema lives in Tweed, Ont., with his wife, Diny. He has now bought a small handmill ($40, Grain Processors, Scarborough) and grinds fresh flour for his bread machine.

A blood sacrifice to the goddess Eire

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However, for many of the Irish, the symbolism was telling. As Eamon McCann, a Catholic from Derry's Bogside, later stated, "One learned quite early, literally from one's mother's knee, that Christ died for the human race and Padraic Pearse for the Irish section of it." Whereas Pearse intended to water the next generation of Irish nationals with his blood, what he did (though he died in ignorance of it) was water his own generation with his blood sacrifice.

Michael Fallon is a PhD candidate in history at the University of Guelph, Ont. His specialty is Dutch and Irish immigration history.

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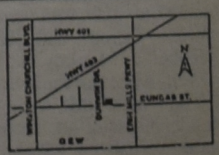

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The parable of the pigeon

Gordon Legge

Now sit back and listen while folksy grandfather Grant MacEwan, tells you a story, "The Parable of the Pigeon." It's a story the former Calgary mayor and Alberta lieutenant-governor told Sunday, Oct. 2, while fulfilling yet another goal.

Here's how it all began.

During a radio interview last spring, MacEwan said he has always wanted to preach about conservation to a church with a bunch of children in it. St. Peter's Anglican Church along Elbow Drive S.W. took up the challenge immediately and invited him to speak at a Harvest Thanksgiving service, a special family service in which the children and young people join their parents for the entire service.

COURTESY OF COLLIER'S ENCYCLOPEDIA

A passenger pigeon.

"I reciprocate with joy by accepting," MacEwan, 92, responded a week later.

"That you would invite an old man in his 90s to take a part in your church service four months hence, is, indeed, a fine declaration of faith and, God willing, I shall be present at 10 a.m. on Oct. 2," said the former agriculturalist. "In the meantime, I will, in conference with my Maker, who gave me a strong heart, ask him to please keep it in working order for at least four months more." His Maker complied, and MacEwan, leaning on two canes, marched up the aisle to the front of the church and sat in a chair in the centre of the sanctuary. In front of him rested a colorful harvest bouquet of grain, sunflowers, bullrushes, mountain ash, Japanese lanterns, goldenrod, squash, corn, apples, potatoes, berries, a pumpkin, gourds, crabapples and grapes.

Following a gathering song, readings, a psalm and the Gospel, about 35 children aged three to early teens walked up the aisle and sat around MacEwan's chair.

Emphasis on spirituality lost

"I like this," MacEwan said with a hearty chuckle. "It's nice." Like an elderly patriarch, he began recollecting his first experience in a church pulpit.

It was a long time ago when he was on staff at the University of Saskatchewan. He received an invitation from a small country church to preach on "rural Sunday."

"I said, 'Yes, of course, I will,'" he told the 300 people crammed into St. Peter's. "I believe people should not turn down an opportunity like that." It was a pleasant June day. The church was full. "I thought I got along alright."

Three days later he received a report from the church's board. They met after MacEwan's visit and decided to close the church. It has not been opened since. "I don't want anything like that to happen here."

Gales of laughter.

MacEwan then talked about how people today are reluctant to speak about their spiritual life. "Ain't it a pretty important part of a person?" he asked.

This society has lost a lot which makes it difficult to rehabilitate it, he said. This generation has forgotten its spiritual foundation and lost its identity. "I don't see any reason why people, young or old, should not be able to discuss the things in which they believe."

MacEwan told about a man he met at a prayer breakfast who casually remarked that he prayed a little bit, but mostly in emergencies.

"Oh, God forbid," MacEwan reacted. "I want it to be known, one my great debts to a great mother is that she taught me to say my prayers. I'd like to tell her that in my 90-some years, as far as I can remember, I've never missed a prayer session between myself and my God."

Conservation next to godliness?

Then he moved on to the topic at hand, conservation. "Some people say that cleanliness is next to godliness," MacEwan observed. "I don't want to discourage cleanliness," he told the hushed children assembled around him. "There's nothing so bad about it. My record isn't so good. I haven't been overly clean. But I want to record as my view that conservation is not next to anything — it *is* godliness."

The billions of people on the earth, and the billions of living things, have an entitlement to clean food and water.

I guess the good God left to people who had some imagination and a sense of responsibility, some moral qualities, that it is our responsibility — your responsibility as well as mine — to see that the people of upcoming generations, children and grandchildren [are] concerned about the future."

"As one who has been toying with conservation for a long time, I can say without hurting anybody's feelings, conservation has not been an easy thing to sell."

Children and old people are the most readily convinced.

"Once you're in between, it's a little difficult. They're making a lot of money. They're not ready to change."

Land on loan

He recalled an old proverb from the Far East. "God will not ask thee thy name. Nor will he inquire about thy cream. Alone he will ask, 'What hast thou done with the soil I loaned thee for a season?'"

The same thing could be said about water, and bird and animal life, and other natural resources like oil and natural gas. "Loaned," MacEwan emphasized. "You can't take it with you. Are you going to leave the soil either better or worse, or possibly the same, than it was when you came?"

In the early days, people sought to leave the soil better than they found it. European farmers used to like to say they left the soil richer at the end of the year than at the beginning.

"That's a fair boast. I'd like to pat the man on the back who can say that." Then MacEwan decided to tell his special audience a bedtime story. Well, sort of.

"You might have some bad dreams about it, but that wouldn't hurt."

The fate of a race

He told them about a race of birds called passenger pigeons. "I think they've got a message for you people today. There was a message for me."

At one time, they were more numerous than any other species of bird in North America. They flew up and down the Assinboine River valley in Manitoba when his father arrived there in 1889. But people used to kill and eat them, or sell and ship them to New York or Boston for 25 cents a piece. "The people in the Midwest killed, no hesitation — slaughtered is a better word — and something happened."

The birds' numbers started to decline. A few people issued a warning:

"Look out, the passenger pigeons are in trouble."

"But people didn't pay any attention to that. They kept killing. They kept converting pigeon meat to dollars."

"And the climax to the story is this: on a February day in 1914 (I was 12 years old at the time), a little bird called Martha died in the Cincinnatti Zoo — and she took her race with her."

"If that doesn't bring a lump to your throat or a tear to your eye, you better do something about it. It should. Nobody will ever again see one of those beautiful little birds flying in the Canadian skies."

Wrapping up his 20 minutes, MacEwan said he wished he could be a Beaver Scout because he likes their motto: "'We promise to love God and help him in taking care of his world.' I think that speaks about just about everything."

Before heading outside to plant a larch tree in the churchyard and join everyone for a sumptuous harvest lunch, MacEwan shared another ambition.

"I want to be one of God's caretakers," he concluded. "People who are caretakers don't always have a high standing. But it can be a very important position to occupy. I could be one of God's helpers as a caretaker of what we've inherited — and what an inheritance."

Gordon Legge is religion editor of the Calgary Herald.

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EDUCATION

Alyce Oosterhuis

When my husband and I arrived in Edmonton 19 years ago, the Christian school community had just built its first gymnasium for its high school. It was a lovely building with a wide, sweeping stage across one end, a brightly tiled floor, a spacious kitchen, an abstract mural facing the basketball and volleyball courts, vast storage space for tables, chairs and sports equipment, shower stalls and clean washroom areas. On weekdays the gym was used for school purposes; in the evenings it was frequently booked for social functions and meetings; on Saturdays it was available for community volleyball exercise.

After 1974, the Edmonton [Christian School] Society built three more gymnasiums and each subsequent gym was more luxurious than the previous one. The latest and biggest of the four gymnasiums that have been built now makes the first one look dark and dismal, inadequate, outdated, unsafe, a hazard for our "professional" athletes' knees and feet. But oh! how we enjoyed that first taste of spacious play with our community friends!

Schedules altered

As our gymnasium needs have expanded, our athletic and sports programs have also begun to expand. Having just completed a two-month frenzied bout of volleyball in both our high school and our junior high offsprings' lives, I know how sports programs can begin to dominate family living. There are 7:30 a.m. practices that change breakfast patterns: 4:30 p.m. games and practices that disrupt suppertime; Saturday tournaments that reduce everybody's participation in chores; 6:00 p.m. games that shift part-time jobs to late hours or parental participation; semi-final and final games that require large crowds of cheering spectators.

If one multiplies these effects from one family to the lives of all the families of the players, the teachers, the coaches, the referees and the avid spectators, one begins to realize that we have come a long way from the Saturday morning pickup volleyball in the high school gym.

'Lions' and 'Servants'

The rewards are also substantial. On a Friday night, three high school volleyball teams (the Baby Lions, Lady Lions, and Lions) gave a grandiose performance in the Edmonton city finals. And the fact that our high school is by far the smallest competing school in the city zones does not go unnoticed. With the current media shortage of sports events, high school events are given full coverage in the local newspapers. Our students no longer stammer with flushed faces when asked which school they attend. Our Christian Lions raise our profile, self esteem, community involvements, and ability to witness in a very public setting.

But having come this far, we may need to stop and reflect more than occasionally as to whether this is the direction to be pursued yearly with renewed vigor. Do we want to be known as Lions or as Servants? The two are not mutually exclusive. Our high school service projects also receive media coverage, but the same level of hype may not always be present. Our graduates go on to other institutions and work settings: Do their lives bear witness for Christ — or are they Lion alumnae?

Of one thing I am certain: our son would have little interest in playing Saturday volleyball with a mother whose skills are so outdated that they are almost an embarrassment to a Baby Lion.

Alyce Horzelenberg Oosterhuis stopped playing volleyball when early Saturday sleep became more important. She is still, however, teaching educational psychology at the King's University College in Edmonton.

Dooyeweerd Centre opens: not ashamed of the Name

Al Wolters

In the presence of hundreds of well-wishers, the Dooyeweerd Centre for Christian Philosophy was officially opened at Redeemer College on Nov. 5, 1994. A number of speakers reflected on the life and work of Herman Dooyeweerd (1894-1977), the noted Dutch Christian philosopher, and outlined the goals of the new centre named after him.

Jon Andreas (r.) grandson of the late philanthropist Glen Andreas, presents director Dr. Daniel Strauss with a poster featuring a portrait of Herman Dooyeweerd.

Jointly established by the Herman Dooyeweerd Foundation (consisting of members of the Dooyeweerd family) and Redeemer College, the Dooyeweerd Centre will seek to make more accessible first of all the works and insights of the Christian philosopher whose name it bears, and at a later stage also the work of others in the philosophical movement with which he was identified.

Herman Dooyeweerd Jr., the eldest son of the philosopher, and president of the Herman Dooyeweerd Foundation, gave an overview of his father's life and work, and Magnus Verbrugge, son-in-law and translator of the Dutch thinker, provided some additional reflections, and words of support for the Centre.

Rejection of autonomy

The main speaker of the evening was Dr. Evan Runner, emeritus professor of philosophy at Calvin College, who spoke on "The World-Historical Importance of Dooyeweerd's Christian Philosophy." He stressed the radical character of Dooyeweerd's rejection of the religious autonomy of theoretical thought, and traced its roots in the thought of Groen Van Prinsterer and Abraham Kuyper, two of the most prominent leaders of the great revival of Dutch Calvinism in the nineteenth century.

In characteristic fashion, Runner painted these developments on a broad historical canvas, ultimately relating them to the opposing spiritual impulses of the Renaissance and the Reformation.

The newly appointed director of the Dooyeweerd Centre, Professor Daniel Strauss, spoke about the immediate goals of the centre, which will initially concentrate on publishing English translations of Dooyeweerd's major works. Dr. Strauss, who is widely recognized as the world's leading authority on Dooyeweerd, and who is a noted philosopher in his own right, will also be teaching philosophy courses at Redeemer College. He and his family came to Canada last August from Bloemfontein, South Africa.

Broad interest

People came from far and wide to attend the opening. Among those present were Drs. David and Ruth Hanson, a surgeon and psychologist from Leeds, England; Professor Robert Knudsen, a theologian from Westminster Theological Seminary in Philadelphia; Professor John Witte, a legal scholar from Emory University in Atlanta, Georgia; Professor William Rowe, a philosopher from Scranton University in Scranton, Pennsylvania; and Professor Jasper Lesage, dean of social sciences at Dordt College in Sioux Centre, Iowa.

The faculties of Calvin College in Grand Rapids, Mich., and the Institute for Christian Studies in Toronto, were also well represented. Dooyeweerd's daughter Maria Verbrugge had travelled with her husband Magnus from La Jolla, Calif., and their daughter Natexa had come from Victoria, B.C.

A highlight of the evening was the voice solo by Benita Wolters, a music and philosophy major at Redeemer, who sang "The Summons," from the Iona Community, which gave eloquent expression to the spirit of Christian dedication which characterized the evening.

That spirit was also given expression in the quotation from Herman Dooyeweerd which Director Strauss read at the conclusion of his remarks, and which was printed on the program: "Every Christian who in his academic work is ashamed of the Name of Christ Jesus, because he desires honor among men, will be totally useless in the mighty struggle to recapture science, one of the great powers of Western culture, for the Kingdom of God. This struggle is not hopeless, however, so long as it is waged in the full armor of faith in him who has said, 'All authority in heaven and on earth has been given to me,' and again: 'Take heart! I have overcome the world.'"

Al Wolters teaches Bible and Greek at Redeemer College, Ancaster, Ont.

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and
GEESJE LUNSHOF-WESTERHUIS

We thank the Lord that He gave them 55 years of marriage and for guiding their life.

Their grateful children:
Margaret & Sam Buma
Albert and Jane Lunshof
Ruth (deceased)
Martin Vuyk
Mary & Peter Vyn
Henry & Judy Lunshof
Ina & Siebert Van Houten
George & Ann Lunshof
and 25 grandchildren and 26 great-grandchildren.
Psalm 71.

Personal

ONE TO ANOTHER

Christian companion magazine. Hundreds of readers Canada-wide. Single issue $5.

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Lethbridge, AB T1J 4A2

Obituaries

"One thing I ask of the Lord,
This is what I seek;
That I may dwell in the house of the Lord
All the days of my life" (Ps. 27:4)
Suddenly the Lord called home our dear friend

ANDY HEIDINGA

May the Lord comfort his wife Grace and daughter Florene.
He will be sadly missed by his friends:
Jim & Betty Bandstra
Clarence & Etty Devries
Dave & Jane Dykstra
Harry & Jane Hiddema
Sherp & Edna Van Der Meer
Bill & Wilma Van Huizen

1936 1994

Suddenly the Lord took home our dear brother-in-law

ANDY HEIDINGA

aged 58 years.
Dear husband of Grace and father of Florene.
Psalm 121.
Hilbrand & Rina Visser
Jenne & Tina Visser
Henk & Geertje Visser
Donald & Joan Visser
Harmen & Freda Visser
Gerrn & Wiep Stilma
Siebe & Martha Ypma
Jaap & Pia DeLeeuw
Bowmanville, Oct. 24, 1994.

Anniversaries

With thankfulness to God, on Nov. 26, 1994, we celebrate the 40th wedding anniversary of our parents and grandparents

WILLIAM and JOANNE
WIERSMA
(nee LISE)

We thank Him that you have taught us in His ways. May the Lord continue to bless you as you have been a blessing to us in so many ways.

With love from:
Florence & Halil Hüsrevoğlu
Devrim, Zeynep, Defne
Joel & Alice Wiersma
Alicia, Krista, Jennifer, Steven
Harold & Maureen Wiersma
Karey, Billy
Jackie Wiersma
Home address:
2339 Mountainside Drive, Burlington, ON L7P 1C1

Look for our Calendar of Events on page 18...

Obituaries

Bond Head Oct. 30, 1994

"Fear not for I have redeemed you; I have called you by name; you are mine.... You are precious and honored in my sight and I love you" (Is. 43:1-4).

With that assurance we laid to rest our dearly loved brother, brother-in-law

RICHARD SCHOLTEN

who died at home after a short battle with cancer. The Lord took him to His eternal rest on Sunday, Oct. 30, 1994, in his 52nd year.
Beloved husband of Dagmar.
Dearly loved father of Stephanie, Stephen, Dawn, Diane.
Loving opa of Adison, Alisha.
Dearly loved son of Karen Scholten.
Predeceased by his father Jacob Scholten.
Dear son-in-law of Mr. and Mrs. Art Huber.
Lovingly remembered by:
John & Tiny — Bradford
Herb & Shirley — Moorefield
Hennie & Richard — Owen Sound
Ralph & Pat — Bradford
Be & Joyce — Orangeville
Jack & Theresa — Moorefield
Mary & Ralph — Welland
Murray & Christy — Hanover
Albert & Shirley — Drayton
and dearly loved uncle to many nieces and nephews.
Funeral service was held at Victory Baptist Church, Newmarket, Ont., on Wednesday, Nov. 2, 1994, at 2 p.m.
Correspondence address: Mrs. Dagmar Scholten, Bond Head, ON L0G 1B0

SIMON PRINS

age 83, of Edmonton, Alta., went suddenly to be with his Lord on Oct. 23, 1994.
Survived by wife Anne.
Children:
Dave (Ellen)
Bill (Dinie)
Liz (Jack)
Kathy (Jeff)
Ron (Leslie)
12 grandchildren and 8 great-grandchildren.
God be with you all.

Obituaries

Aalten Brampton
1908 1994

On Nov. 4, 1994, just five months after Dad passed away, the Lord took unto Himself

GESINA JOHANNA
STRONKS-HEINEN

Psalm 23.
Dear Mother of:
Dick & Wilma Stronks — Burlington
William & Gloria Stronks — Grand Rapids, Mich.
John & Wilma Stronks — Ancaster
Ernie & Rie Stronks — Burlington
Joyce & John Visser — Barrie
Trudy & Martin Reitsma — Brantford
Hank & Sue Stronks — New Dundee
Jack & Georgina Stronks — Brantford
Dear Oma of 27 grandchildren and 37 great-grandchildren.
Funeral services were held on Monday, Nov. 7, 1994, at the New Street Chr. Ref. Church in Burlington, Ont.
For 13 years resident of Holland Chr. Homes, Brampton, Ont.
Correspondence address: Dick Stronks, 608 Braemore Rd., Burlington, ON L7N 3E5

Personal

WHY NOT?

The **Christian Marriage Contact Service** assists men and women in the USA and Canada who would like to marry or remarry.

Why not write to us at C.M.C.S.? Enclose $3.00 for our information package.

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L7M 4A3

More male members are encouraged to apply.

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Peter & Marja are OUT ...of letters, that is.

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P & M
c/o Christian Courier
4-261 Martindale Road
St. Catharines, ON L2W 1A1
Confidentiality is assured.

Classifieds

Miscellaneous	Miscellaneous	Miscellaneous	Miscellaneous	Accommodation

Mission Director

The successful candidate will communicate the ministries of **Open Arms Mission**, and solicit support, through direct contact with churches, schools, business leaders, special interest groups, the media and individuals. Additional responsibilities include the co-ordination of volunteers, and supervision of the day-to-day activities of the Mission. This special man or woman will be required to bring strong leadership skills to a position of responsibility and diversity.

Education: Marketing and Communications Degree or Courses; Bible College or Seminary degree/diploma.

Skills: Experience in sales/fundraising. Strong public speaking/presentation skills. Computer skills.

Qualified applicants are invited to send a detailed resume, including salary requirements, to:

Search Committee
Open Arms Mission
22 Fifth Street, Welland, ON L3B 4Z3

Trenton Christian School

invites applications for the position of

PRINCIPAL

to assume responsibilities for the 1995/96 school year. Please direct inquiries and application to:

Search Committee
Trenton Christian School
20 Fourth Avenue
Trenton, ON K8V 5N3
Phone (613) 392-3600

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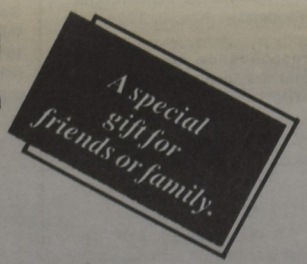

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This offer applies only to those who were never subscribers of *Christian Courier* or whose subscription lapsed more than a year ago.
(Valid until December 31, 1994)

1926 70th Anniversary 1996

First Chr. Ref. Church, Vancouver, B.C., hopes to celebrate its 70th anniversary, D.V., in 1996. Needed: anecdotes and pictures (on loan) of people and occasions connected with this congregation. Please send as soon as possible to:
Mrs. V. Pel, 4278 Watling St., Burnaby, BC V5J 1V2
Phone: (604) 433-5549

Don't Forget...

It's time to extend Christmas and/or New Year's greetings through C.C.

Starting with the Christmas issue **(December 2)**, and continuing with the **December 9, 16 and 23** issues, we plan to reserve a special section on the classified pages for **your season's greetings**. Deadline for the Christmas issue is **November 23**! Kindly formulate your greetings to family and friends now (the message should not exceed 40 words) and send it in today, **enclosing payment of $20.00 as well.**

Forget the fuss of cards and postage stamps; one ad does it all!

Christian Courier
4-261 Martindale Road
St. Catharines, ON L2W 1A1
Fax your message to us!
Our fax number is: (905) 682-8313

Accommodation needed in London, Ont. Do you have a furnished house or 2-bedroom apartment available for four weeks in **February 1995**? A family of five is eagerly seeking a temporary home in London, Ont., while dad, a medical student, studies at Western. If you're going to be away in Florida or elsewhere on vacation, or know someone who might be able to help, call us collect at **0-709-579-4453.** Rob and Janet Hiemstra, 45 Whiteway St., St. John's, NF A1B 1J9.

Real Estate

GREENHOUSE OPERATION AND HOME FOR LEASE
Well maintained 23,000 sq. ft. greenhouses and 4-bedroom bungalow in prime location in **St. Catharines**, Ont., two minutes from the QEW. Available January 1995. For more info please call
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NC

Classifieds

Job Opportunities	Job Opportunities	Job Opportunities	Job Opportunities	Miscellaneous

PASTOR

Seeking new pastor

The **Granum Chr. Ref. Church of Granum, Alta.**, Canada, is seeking a **new pastor**. We are a stable church of 65 families in a rural setting. Our present pastor (Rev. G. VanDenBerg) came for three months as stated supply and remained in our service for three and one half years. Qualifications we seek include strong and clear preaching and teaching of the gospel as well as the desire and ability to give pastoral care and outreach through visiting in homes etc. Please contact:

Marvin Vandervalk
Box 245, Granum, AB T0L 1A0 Canada
Phone: (403) 625-2266 Fax: (403) 625-4443
All replies confidential.

Call for students — Classis Chatham

Any student from Classis Chatham who has applied for Calvin Seminary or its S.P.M.C. program for the purpose of full-time ministry in the Christian Reformed Church and who is in need of financial assistance for the coming academic year is asked to request application forms from the secretary, Mrs. Suzanna Westerhof, R.R. #4, Komoka, ON N0L 1R0. The **completed** application form must be in the secretary's hands no later than February 16, 1995, **or the application will not be processed**. Also, **first time applicants** should reserve the evening of **March 2, 1995**, for an interview with the Student Fund Committee.

YES
YOU CAN

The Canadian Red Cross Society NC

Learn First Aid. Let us show you how!

ADMINISTRATOR

Langley Christian School is in need of an **administrator** for its new Middle School/High School campus. This new facility will house approximately 180 students from Grades 6-9 in September 1995 and incorporate an additional grade level in each subsequent year so that it will become a 6-12 campus of approximately 400 students in four years time.

LCS is looking for an educational leader who is a committed Christian and who has the experience, vision and the skills necessary to lead this school during these exciting years of development and growth.

Position commences **August 1, 1995**, or earlier.

Inquiries/applications to:
Leo Smit, Principal
c/o 21789-50th Avenue, Langley, BC V3A 3T2
Telephone (604) 533-2222 Fax (604) 533-7276

CHRISTIAN COURIER needs TELEMARKETERS

As part of our Spring '94 promotion campaign, **Christian Courier** conducted a pilot telemarketing project in St. Catharines, Ont. Four loyal CC supporters spent a few evenings on the phone and the result was **56 new subscribers!**

We need **local volunteers** all over Canada to conduct similar campaigns. It's too expensive to engage in telemarketing from St. Catharines. Key is: those who do the phoning must **know** the people in their community and must have a **warm heart** for CC! You can't beat the personal touch.

Don't let telemarketing scare you... it's a matter of simply phoning certain people between the hours of 5 and 7 p.m., for, say **two** or **three** evenings. We will supply you with a kit containing a) a computer printout of the subscribers in your area, and b) some simple instructions.

Christian Courier needs help! We simply need to expand our subscriber base. Please write, phone or fax **me or Bert Witvoet.** Thank you very much!

Stan de Jong
Business Manager

4-261 Martindale Road, St.Catharines, ON L2W 1A1
Phone: (905) 682-8311 Fax: (905) 682-8313

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Christian Courier
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St. Catharines, ON
L2W 1A1

Position Available

University of Western Ontario Campus Ministry

Applications are invited for a **chaplaincy/campus minister** position to work with CornerStone Student Fellowship, First Chr. Ref. Church of London, Ont., and an ecumenical team of chaplains at a large secular university in London, Ont. The campus minister encourages student leadership, development of Christian community, relational outreach and growth in faith and lifeview. Excitement for learning, worship, relationships, and a desire to interact with a wide diversity of people on campus is a must. Please submit a letter of interest and your profile no later than **November 28, 1994**, to:

Arlene O'Brien, Search Committee Secretary
7-563 Central Avenue, London, ON N6B 2G5, Canada

Classifieds

Events	Events	Miscellaneous

the Redeemer College Music Department presents:

the 1994 CHRISTMAS CHOIR CONCERT

An evening of joyous seasonal music performed by the Redeemer College Concert Choir and Orchestra conducted by Christiaan Teeuwsen. Featured works: *Gloria* - Vivaldi; *Cantata, in Dulci Jubilo* - Buxtehude; Double Choir setting of *In Dulci Jubilo*; *Concerto Grosso Op.6, no.12* - Handel; and well-known carols sung by all in a service of *Lessons & Carols.*

DECEMBER 7,1994, 8:00P.M.
REDEEMER COLLEGE AUDITORIUM.

Tickets: $10 Adults; $8 Seniors & Students
Phone: (905) 648-2131

Look for our Special Christmas Issue on December 2

Advertise in our monthly **Business Directory** every second issue of the month.

Calendar of Events

Nov. 19 "The biggest bazaar in town," 10 a.m.-6 p.m., Calvin Memorial School, **St. Catharines**, Ont. Crafts, plants, flowers, toys and games, lunch and supper. Fashion show at 2 p.m. Free admission! Info.: (905) 935-1875.

Nov. 19 Arts & crafts show and sale, 10 a.m.-3 p.m., TDCH, **Woodbridge**, Ont.

Nov. 19 Annual bazaar of the John Calvin Chr. School/Woodland Chr. High School, 1:30-5 p.m., First CRC, **Guelph**, Ont. Charity auction at 5 p.m. Info.: (519) 837-0298.

Nov. 24 Salem's annual membership meeting, 7 p.m. (refreshments) at the Clarkson CRC, **Mississauga**, Ont. Short business session followed by a discussion, led by Ken Van Wyck, on: "Male Spirituality - Men's trouble with God."

Nov. 24-26 Theatre production of Shakespeare's "Pericles, Prince of Tyre," 8 p.m., Redeemer College, **Ancaster**, Ont. Preview: Nov. 22, 8 p.m. Matinee: Nov. 23, 12 noon. For tickets call (905) 648-2131.

Nov. 25 Performing arts concert by The King's University College choir and instrumentalists at West End CRC, **Edmonton**, Alta. Info. & tickets: (403) 465-3500.

Nov. 26 Annual Tea & Craft Sale, 1-4 p.m., Shalom Manor, **Grimsby**, Ont. Make sure to attend this popular event!

Dec. 1 Annual convention and banquet to mark the 40th anniversary of the Christian Farmers Federation of Ontario, Italian Canadian Club, 135 Ferguson St., **Guelph**, Ont. Starts at 10 a.m. Banquet at 5:30 p.m. Speakers: Elbert van Donkersgoed, Harry Neufeld and Paul Meldrum (banquet). Info.: (519) 837-1620.

Dec. 2 Christmas concert featuring the "Mattaniah Male Choir" (dir. by Herman Den Hollander) and organist Andre Knevel, 8 p.m., Free Reformed Church, **Dundas**, Ont.

Dec. 3 Guild arts and crafts sale, 10 a.m.-3 p.m., at The King's University College, **Edmonton**, Alta.

Dec. 3 Christmas concert featuring the "Mattaniah Male Choir" (dir. Herman Den Hollander) and organist Andre Knevel, 8 p.m., Mountainview CRC, **Grimsby**, Ont. Admission $5 ($3 for students).

Dec. 4 "Nederlandse Kerstzangdienst," 7:30 p.m., Emmanuel Ref. Church, 170 Clarke N., **Woodstock**, Ont. Info.: (519) 537-6422. Repeated on **Dec. 11**!

Dec. 4 Concerts by the St. Thomas District Male Choir "Crescendo." at 3 p.m., CRC, **Essex**, Ont. At 6:30 p.m., First CRC, **Chatham**, Ont.

Dec. 7 Christmas choir concert, with orchestra, 8 p.m., Redeemer College, **Ancaster**, Ont. Conductor: Christiaan Teeuwsen. For tickets call (905) 648-2131.

Dec. 10 Christmas concert by the Strathroy Mixed Choir "Rejoice in the Lord" and the St. Thomas District Male Choir "Crescendo," 7:30 p.m., Westmount CRC, **Strathroy**, Ont.

Dec. 10 Christmas concert featuring the "Mattaniah Male Choir" (dir. by Herman Den Hollander) and organist Andre Knevel, 8 p.m., Centennial United Church, **London**, Ont.

Dec. 11 J.S. Bach's "Christmas Oratorio" will be performed by the Mississauga Choral Society and Sinfony Players and special guests Monica Whicher (soprano), Marcia Swanston (mezzo soprano), Dennis Giesbrecht (tenor), and Bruce Schaef (baritone). At 8 p.m., St. Dominic's Church, **Mississauga**, Ont. Info.: (905) 278-7059.

Dec. 14-21 Christmas concerts by the Ontario Chr. Music Assembly, directed by Leendert Kooij, with Andre Knevel at the organ. **Dec. 14**: 8 p.m., Trinity United Church, **Bowmanville**, Ont.; **Dec. 17**: 8 p.m., Willowdale United Church, **Willowdale**, Ont.; **Dec. 21**: 8 p.m., Melrose United Church, **Hamilton**, Ont. Info. & tickets: (416) 636-9779.

Dec. 17 Christmas concert by the St. Thomas Ladies Choir and the St. Thomas District Male Choir "Crescendo," 7:30 p.m., Knox Presb. Church, **St. Thomas**, Ont.

Dec. 19 Christmas concert featuring the "Mattaniah Male Choir" (dir. by Herman Den Hollander) and organist Andre Knevel, 8 p.m., Chalmers United Church, **Woodstock**, Ont.

Dec. 24 Carol sing and organ solos with Andre Knevel at the organ, Free Reformed Church, **Clearbrook**, B.C.; **Dec. 25**: Dutch service in same church with organist Andre Knevel, recorded for Dutch Radio E.O.

Attention: Business Community/ Christian Organizations Insert YOUR message in our Special 1994 Christmas issue

In past years we have supplied members of Christian Reformed churches across Canada with a free copy of the annual Christmas issue. This year we plan to do the same. Date of this issue will be **December 2.** It will be mailed to our regular subscribers on **November 29.**

In addition, we plan to distribute close to 20,000 copies of this issue to Reformed Christians across Canada free of charge.

To print so many extra copies costs money. We are appealing to the business community and to Christian organizations to help us out. Feel free to include your annual Christmas greetings in your ad, as you have done before.

Please do not wait. Take a moment to complete and return the attached coupon. Kindly include precise instructions as to the content of your ad.

Your continued support will be greatly appreciated.

Deadline for advertisements in this special issue is November 18.

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Phone: (905) 682-8311 Fax: (905) 682-8313

Canadians peddle goodies to the Chinese

World news bytes

Carl D. Tuyl

The Prime Minister and his high-profile entourage were peddling maple syrup, marshmallows, fast food meatballs and other goodies to the Chinese. They rang up sales somewhere in the 10 billions of dollars. The expense account for the sales trip must have been more money than you could spend at the candy counter of K-Mart.

★★★

Meanwhile back in home territory, Canada's environment and energy ministers met in New Brunswick to consult with each other about the greenhouse effect which is warming up the globe. The state of California plans to have zero tolerance for automobile emissions in the not too distant future. Back to the bicycle. Or is the electric car the vehicle of the 21st century?

★★★

Out there in Victoria they have some smart managers. While citizens in Montreal are still paying through the nose for the Olympic Games — which, in the words of the then mayor Drapeau, would no sooner cost money than a man could have babies — the Commonwealth Games in Victoria netted a neat $4.6 million profit. Finance Minister Paul Martin should get these people in his ministry. On the double!

★★★

A little item for the "Oops" file of the Nova Scotia government: a $225,000 untendered contract went to a firm in which the wife of the Deputy Minister of Municipal Affairs was a partner. "Oops" with red, capital letters, the Opposition said. By the way, that's one lesson medical students are taught: never say "oops."

★★★

Prairie Preston was at it again, trying to dilute the Canada Health Act. He wants to introduce user fees and extra billing. What is it with him? Does he have a brother-in-law in medicine?

The Canadian health delivery system is the envy of the world. Ask Hillary Clinton — she'll tell you. Or visit a hospital in Naples where patients complain of food cooked in rusting pots, fleas in the beds, fecal traces in fish served for dinner and a wheeled stretcher that collapsed, causing head injuries to a patient.

★★★

Is Carl Malette lucky or unlucky? You be the judge. Carl found $20,000 on the Trans-Canada Highway in 1993. He handed the money to the police, who just last week sent him a letter saying that no one had claimed the money. But Quebec's attorney general got jealous and did not want to hand over the loot. Carl went to court. The judge ruled that if no one claims the money in 10 years Carl can have it.

★★★

At a symposium in Toronto more than one speaker said that Canada does not have adequate anti-Mafia legislation and that Canada is a free market for the criminal underworld. Which brings me to the winner of the week: none other than Father Leonardo Ricotta of Sicily. A colleague of Father Leonardo's had been threatened by the Mafia, which had sent him a lamb with its throat cut. Father Leonardo responded by distributing leaflets in the town in which he invited the Mafia to go do something which is anatomically impossible. Three cheers for Father Leonardo! The warning against cowardice in the Book of Revelation certainly does not apply to him. This Father should be given a medal.

★★★

Our neighbors to the South can turn their attention again to the Simpson trial now that the great mud-slinging competition is over and the Republicans have gained a majority in the U.S. Congress. The election results make President Clinton, if not a lame duck, then a duck who is linearly challenged. The meanest of all bumper stickers has already been spotted: "Ex-Democrats make great speed bumps." The money spent in the campaign would probably have been enough to eliminate world hunger for a couple of years. The *New York Times* called the political advertising on the tube "the chicken pox of politics."

★★★

You can now buy jeans on the information highway. Just beam up your measurements to Levi's in Tennessee and a robotic taylor cuts the denim to your precise size.

★★★

The *Globe and Mail* reports that one in three traffic accidents in Australia's capital Canberra is caused by a kangeroo.

★★★

The first international war crimes tribunal since the end of World War II made its first indictment, charging the former commander of a concentration camp operated by Bosnian Serbs with murder, torture and mutilation of Muslim prisoners. The accused commander is Dragan Nikolic, whose record makes one think that the man was indeed totally depraved.

★★★

Jews and Muslims again prayed at the Cave of Machpela, Abraham's burial place. Heavily armed soldiers guarded the Patriarch's Cave. There is something very disturbing about the fact that people at prayer have to be protected by machine guns.

★★★

Astronomers using the Hubble Space Telescope have mapped the previously unseen face of Titan, Saturn's largest moon — something I really looked forward to with a lot of anticipation.

★★★

Scientists at the Kimberly-Clark Corporation also have made a tremendous contribution to humankind: they have come up with odorless synthetic feces, a convincing replica of the real stuff. Now there is something that really advances our civilization!

★★★

Two men died of heart attacks while running the New York City Marathon. This loyalist city of Kingston abounds with runners. I see them morning, noon and evening, sweaty, tongues on their knees, absent glare in their eyes, all wired up with sound, in a hurry to get nowhere. I always doubt the health benefits of such self-torture.

★★★

Haiti has severe malnutrition, extreme poverty, high illiteracy and a 7,500 man army which it needs like a day-old baby needs smoked sausage. The U.N. wants to reduce that army to 3,000 personnel. Why does that country need an army at all?

★★★

And speaking of armies: a parliamentary committee studied the Canadian forces and came to the conclusion that there were too many generals. That was no great surprise: there are always too many generals.

Carl Tuyl is executive director of the Ontario Multifaith Council on Spiritual and Religious Care.

Dental Health Dos and Don'ts

See your dentist for preventive checkups and professional cleanings. Regular visits are the best way to prevent trouble and unnecessary expense. NC

We love early birds!

Renew your C.C. subscription now!

Our Circulation Manager is at her job every day trying to keep our subscriptions up to date. We spend thousands of dollars each year in postage sending out renewal notices, reminders, etc. To top it off, Canada Post charges us an extra fee for using the handy business-reply envelopes we make available. **This means that in order to get a subscription renewed we have to pay close to $1.00 in postage alone!**

The computer label on your *Christian Courier* copy shows the month in which your subscription is due. If your label shows that your subscription is due two or three months from now, *kindly consider sending us the renewal fee ahead of time.* This way, you will be assured that C.C. will be coming to you regularly, as well as saving us time and postage expenses!

Be an early bird! We appreciate your cooperation. Please use the coupon below when sending us your renewal fee.

COUPON

Please renew my C.C. subscription for the period indicated:

☐ one-year renewal. Enclosed is $39.50 (32.00 U.S.)
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Send to: **4-261 Martindale Rd., St. Catharines, ON L2W 1A1**

Mandela speaks at synod of former apartheid church

Church apologizes to Beyers-Naude

John E. Plaatjes

PRETORIA, South Africa — The Dutch Reformed Church of South Africa (DRC), which became known in the latter half of this century as the champion of apartheid, is actively pursuing a path of racial reconciliation.

This is the same church that was once so closely linked to the government which enforced apartheid that it had earned the nickname "the National Party at prayer."

But times have changed and so has the DRC.

Nothing could have signaled that change more dramatically than the guest appearance of President Nelson Mandela at the recent general synod of the (white) DRC held in Pretoria, the heart of white South Africa.

The ghosts howled

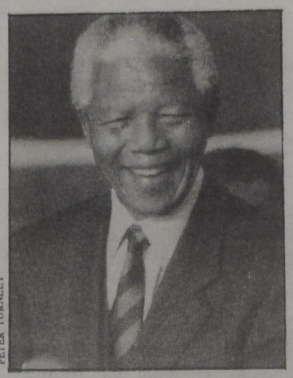
A newspaper report commented: "It was something to make the ghosts of apartheid howl in anguish: a black president of South Africa standing before the general synod of the *Nederduits Gereformeerde Kerk*, sharing a hymnbook with a white elder and singing: *Laat Heer U segen op hem daal* ("Lord, let your blessing come down on him").

What surprised delegates and observers even more was the fact that Nelson Mandela spoke to the Afrikaner church leaders in their own tongue.

The 400 delegates to the general synod had earlier voted to remove the racial barriers and to accept all black members of the Reformed church.

Dr. Johan Heyns, a former moderator of the church and a leading figure in the DRC liberation process, told the meeting that the church could no longer afford to ignore the changes taking place in South Africa.

Some pastors warned that it will take a long time before the problem of racism will go away, if ever, especially in the light of what is happening in the post-election era of supposed renewal and nation-building.



PETER TURNLEY

Nelson Mandela

President Mandela spoke with deep feeling when he referred to the dark period of South Africa when the DRC gave the green light to the government regarding apartheid. He brought a message of reassurance, peace and reconciliation to the synod.

Naude restored

He spoke with sincere appreciation of those church leaders who had opposed the government's policies of apartheid. Among those he mentioned were Dr. Bennie Keet, translator of the first Afrikaner Bible, Professor Ben Marais and Dr. Beyers-Naude.

Beyers-Naude, who had been vilified by the DRC and placed under house arrest by the government even while he was moderator of the Transvaal synod, was also invited to this year's synod.

This year's moderator, Rev. Freek Swanepoel, read a motion passed earlier, saying that the church unreservedly and honestly extended the hand of apology to Dr. Naude and that it acknowledged that Naude had walked the path of a true prophet in his convictions. The church asked for forgiveness for the way it had maligned him, causing much sorrow to him and his family.

Naude replied with emotion that he felt a deep sense of gratitude for what had transpired at the synod. He referred to the many prayers that had gone up for him and South Africa, both in South Africa and overseas.

Both Mandela's appearance at the DRC synod and the synod's apology to Naude was widely covered by the South African news media.

Bangladesh poor learn from Windsor's casino

Will Postma

DHAKA, Bangladesh — Bangladesh newspapers ran a story the other day on Windsor, Ont., — 11 time zones away — saying that more money is spent (and lost) in gambling per square foot of Windsor casino space than anywhere else in the world. And the Windsor casino opened only last year!

Gambling is also a problem in Bangladesh. In Jaitnapur, the 20 members of a community development group set up by the Christian Reformed World Relief Committee (CRWRC) have resolved that they will no longer play the local card games, called *tash*, and bet or gamble away their money.

The resolution stated that if one group member saw another group member playing betting games, the latter would get a stiff rebuke from the group. If it happened a second time, the member would be thrown out of the group, thus becoming ineligible for any of the training or loans which the group offers its members.

Few opportunities for wealth

"Why so harsh?" I asked, thinking of all the "fuss" about legalized gambling back home in Ontario.

"It's clear," they replied. "We're poor; the chances of getting richer are so few and the chances of getting even poorer are much greater. Besides, everyone has to contribute some of their weekly earnings to the group fund."

True, the rich can gamble, I thought, and lose a little bit and come away with some of that dare-do joy. The poor, in Jaitnapur and elsewhere, including Canada, can gamble and lose a little bit and come away more despairing and more tempted to keep on playing — in the hope of winning it back.

Whether it be Windsor or Jaitnapur, gambling hurts especially the poor — who have precious little cash — and gives them a false sense of hope.

Perhaps the people of Jaitnapur have an important lesson for us Canadians. One of the members of the group did get caught gambling, although one warning (and a fine) was enough to keep him from doing it again. Solidarity, mutual accountability and a little peer support have worked wonders in deadening that betting impulse and the illusive hopes that go with it.

"We don't even want to play these games anymore," the co-op members of Jaitnapur said. "Together we're earning money the real way." The Jaitnapur community development group is one of 650 such groups that benefit from CRWRC support in Bangladesh.

Members meet once a week, deposit weekly savings, use the group savings as collateral to get access to a loan, and then make decisions as to how the money will be invested. Most of the investment goes towards purchasing rickshaws and other pedal-powered means of transportation.

The members of the Jaitnapur group and their families are among the poorest of Bangladesh's over 50 million poor. They cannot even eke out a bare subsistence amount for calories and protein per day.

Will Postma is field director for CRWRC/Bangladesh. He works out of the city of Dhaka.

News Digest

Not exactly employee of the month

PRETORIA (SAPA) — White South African traffic officer A.C. du Preez was riding his motorcycle down a busy Pretoria thoroughfare recently when he spotted a double-parked car. He stopped and shouted at the black driver, "Remove the bloody car!" The driver complained that there was no need for such rude behavior. Du Preez warned him not to answer back.

When the black man continued to remonstrate, du Preez grabbed him by the throat and packed him off to the police station. It was only after he had been holding the man at the precinct for 20 minutes that du Preez discovered who his victim was: Sydney Mufamadi, Minister of Police.

Want to get rid of some used tires?

WINNIPEG (Canadian Scene) — Manitoba's Used Tire Management Program has had a sucessful first year, with the equivalent of 800,000 passenger tires recycled or removed from landfill sites for recycling.

According to Environment Minister Glen Cummings, the program has also led to the creation of four new recycling businesses and over 50 new full-time jobs. As well, tire retailers have reduced costs by recycling, and the trucking industry has picked up business in transporting used tires to processing plants.

"This program has been such a success that we will now include farm tractor tires and industrial tires," says Cummings.

Thinkbit

A pastor, who boasted that he did his studying on Sunday mornings while walking between the parsonage and the church next door, was faced with a decision by his congregation to build a new parsonage eight miles away!

From: Nov. 4 radio broadcast of Dr. Chuck Swindoll's address to the Dallas Seminary in Dallas, Texas.